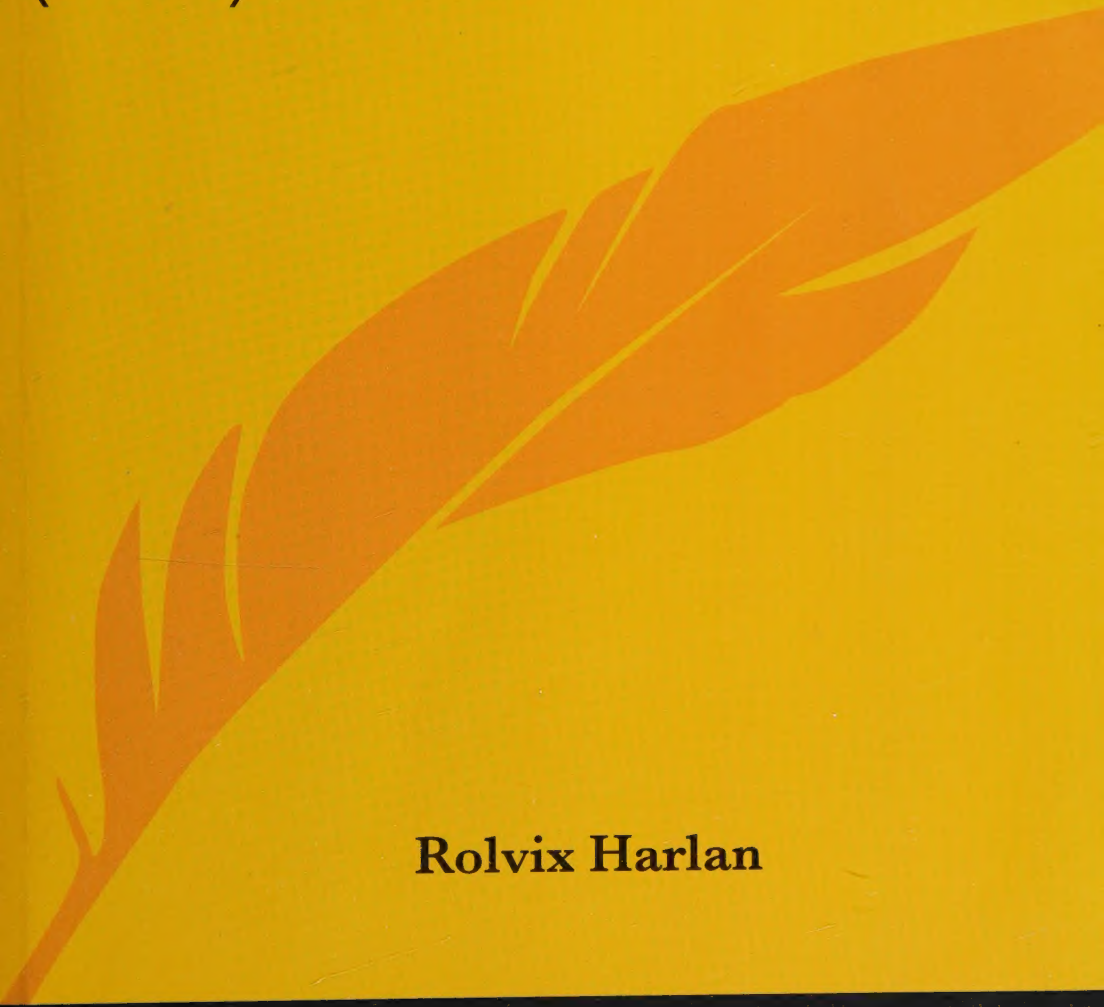
John Alexander Dowie And The Christian Apostolic Church In Zion (1906)



Rolvix Harlan

Digitized by the Internet Archive
in 2026

https://archive.org/details/isbn_97805487n18988

THE UNIVERSITY OF CHICAGO
FOUNDED BY JOHN D. ROCKEFELLER

John Alexander Dowie *and* the Christian Catholic Apostolic Church IN ZION.

A DISSERTATION
SUBMITTED TO THE FACULTY
OF THE
GRADUATE DIVINITY SCHOOL

IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF CHURCH HISTORY

BY
ROLVIX HARLAN

PRESS OF R. M. ANTES
EVANSVILLE, WIS.
1906

Printing Statement:

Due to the very old age and scarcity of this book, many of the pages may be hard to read due to the blurring of the original text, possible missing pages, missing text, dark backgrounds and other issues beyond our control.

Because this is such an important and rare work, we believe it is best to reproduce this book regardless of its original condition.

Thank you for your understanding.

INTRODUCTION*

The religious movement inaugurated and inspired by Mr. Dowie came to be known as the Christian Catholic Apostolic Church in Zion, after Mr. Dowie announced himself First Apostle in September, 1904. It has been through an evolutionary process, which with the progress of Mr. Dowie's assumptions of office and authority, will appear in later chapters. Since the revolt in April, 1906, the word Apostolic has been dropped, not by Mr. Dowie of course, but by the new regime under Deputy General Overseer Voliva.

Mr. Dowie has been variously designated by his followers. They were accustomed to refer to him affectionately as the "Doctor," or "the General Overseer," or as "the First Apostle." This of course was before the overthrow of his authority, for now scarcely any one can be found so submissive as to do him reverence.

His organization is popularly called Zion, which to the "knowing" means the Kingdom of God referred to in the Old Testament under the name Zion.

The C. C. A. C. in Zion is regarded as one of the agencies for establishing the Kingdom of God. The denominational churches are regarded as "apostate," but are also, so far as they are preaching the gospel, considered to be a part of the Kingdom of God. The members who are truly Christian are a part of Zion, altho they may not be in the restored, primitive C. C. A. C. in Zion. This is their theoretical attitude, altho Mr. Dowie would hardly be thought to be willing to concede as much, when we hear him saying: "The purpose of Zion is to smash every other church in existence. . . . The

* Much of this was written while Mr. Dowie was still in power and for the sake of vividness it has been thought best not to change the tenses.

churches of today have gone in the way of Baal . . . There are multitudes of good people within these churches. There are multitudes of Godly ministers within these churches. . . . They are deceived by their leaders. . . . God's will is the destruction of every organization which does not extend the Kingdom of God . . . Zion has arisen, a Kingdom which cannot be shaken, the Kingdom of God*" Mr. Voliva is practically a ditto of Mr. Dowie at this point. (See L. of H. Vol. 18, No. 26, p. 458.)

In this discussion we will use the term Zion as referring to the C. C. A. C. in Zion, or the people whom Mr. Dowie has so organized.

The first organization was effected in February, 1896 as the C. C. C. in Zion, and altered in September, 1904 to C. C. A. C. in Zion. Mr. Dowie was known as General Overseer, then as Prophet, and since September, 1904, as First Apostle. This he has demanded of his followers. In the organization of the church are found various officers. Overseers, who have the supervision of fields of labor or departments of work, e.g. the Overseer of Zion City, or for Africa, or for Australia, etc.; Elders, who administer appointed branches or stations; Evangelists, who teach the way of the Kingdom of God and who hold missions at various points; Deacons and Deaconesses, who are resident in branches or gatherings, devoting their time to secular duties of their own choosing or church appointment.† A woman may hold any of these offices. Mrs. Jane Dowie is the only one who has held the office of Overseer,

*Voice from Zion, Vol. 4, No. 8, pp. 12, 13.

The bitter opposition of the churches to Mr. Dowie and the abuse merited and unmerited which he has received from the ministry have doubtless led him to the practical attitude towards the churches which contradicts this theoretical attitude which was one of strategy as much as conviction. Mr. Dowie has praised or blamed, approved or derided the churches as the mood was upon him or as the particular occasion seemed to demand for the purposes of his propaganda among those in the churches. (See chapter on Propaganda of Zion.)

†Pamphlet, Many Sided Views of Zion.

being in charge of the woman's work. No unmarried man may hold office above that of Deacon, and the wife of an Overseer is usually made an elder. This was Mr. Dowie's general scheme of organization.

The statistics of Zion are not to had from any trustworthy Zion source. Mr. Dowie said, April 29, 1900,* "Thanks be to God that a church four years old, with less than five hundred members at its organization may be safely counted as composed of fifty thousand members." This is only one sample of his exaggeration, as at that time not more than 12,000 had been baptized by triune immersion, and it is doubtful if at any time his following has aggregated more than 25,000. In the Literary Digest, Vol. 30, No. 5, p. 170, the report of the Commissioner of U. S. Statistics is partially reproduced and gives the estimate forty thousand as a maximum figure for Mr. Dowie's followers. About 22,000 have been baptized by triune immersion up to the present, and this includes practically all the members. However with lapses and deaths the decrease has been large. It is to be hoped that the new regime will at least be honest in reporting the strength of their church. †

In this membership are found the rich and poor, some (officers) of University education, but mostly humble unlearned

* Voice from Zion. Vol. 4, No. 8, p. 14.

† The manager of Zion Lace Factory writes as follows: "Dowie gives and has given since 1902 ten thousand as Zion's population. I happened to be once in a cabinet meeting with him and other officers when this question came up. His personal attendant, C. F. Stern, who has recently died had had a census taken of houses and people. This was somewhere in spring 1903. He said there was one thousand houses and allowing eight persons to a house you have eight thousand; fine way to get at the population. He found his census was coming short on actual count by a long way from Dr.'s given statement and he stopped the actual count and adopted the eight people to a house method, and to get his average as high as that he sampled for counting big houses where boarders were kept. Dowie wouldn't accept his figures and said he knew there were more people. My own opinion is that between six and seven thousand is the right estimate." As a matter of fact when Mr. Voliva made a census of the city it was found to contain just 5,387 persons.

people. It is claimed that over seventy nationalities are to be found enrolled in Zion.* Branches and stations are to be found in many parts of the world. All over the United States and in Canada, Zion has established preaching points and carries on an aggressive evangelistic campaign. In the United Kingdom, in many provinces of Europe, in Asia and Africa, Zion's representatives are preaching their threefold gospel of Salvation, Healing and Holy Living.

The publications of Zion are now printed or have been, in German, French, Danish, Norwegian, Dutch, with some little work done in Chinese and Japanese.†

In an interview at Havana, Cuba, published in Leaves of Healing, Vol. 16, No. 20, p. 638, Mr. Dowie says, "The C. C. A. C. now extends over the whole world. We have many branches in Australia under an Overseer and Elders for instance——"

Interviewer, "Are you in touch with them and do they recognize you as their leader?"

Mr. Dowie. "Yes, and our organization is very close. I am the First Apostle and General Overseer of the church. There are Overseers, which are the same as Bishops; Elders, Evangelists, Deacons and Deaconesses. And then we have a peculiar organization—peculiar because it has never been in its present form, in the church before—called Zion Restoration Host. They are picked members of the church whom we first organized in two's then made them ten's, and then made them seventies, and thoroughly trained them. We have from eight to ten thousand of them in all parts of the world and they are under a special vow to God, to myself as Elijah the Restorer—foretold by Malachi, by St. Peter and by the Christ himself. I can take a legion of them, as I did for instance to New York, three thousand strong, in October of 1903." ‡

* Mr. Dowie's statement in L. of H., Vol. 16, No. 20.

† Pamphlet, Many Sided Views of Zion. Since the sickness of Mr. Dowie the publication work has been very irregular.

‡ The vow to which the members of the Zion Restoration Host sub-

The official organ of the movement is the Leaves of Healing published weekly in English, occasionally in German as Blatter der Heilung, and in French as Feuilles de Guerisson, by John Alexander Dowie at Zion City, Ill., U. S. A. It purports to be "a weekly paper for the extension of the Kingdom of God," and an application for entry as second class matter is pending. Each issue records answers to prayers for healing, and contains a sermon or sermons by its editor and publisher. Numerous pamphlets are published from time to time, the advertising lists containing titles to books and tracts on: 1. Zion, Her Organization, Truths and Leader: 2. Zion's Replies to Her Enemies and Critics; 3. The Evils Zion Exposes and Condemns; 4. Divine Healing and Its Truths as Taught in Zion; 5. Prayer and Its Conditions as Realized in Zion; 6. Zion's Standard of Consecration and Sanctified Liv-

scribe is given on the blank form for application, "I vow in the name of God, my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at Shiloh Tabernacle in the City of Zion on Lord's Day, September 21, 1902, and I declare that I recognize John Alexander Dowie, General Overseer of the C. C. C. in Zion, of which I am a member, in his threefold office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer.

I promise to the fullest extent of my powers, to obey all rightful orders issued by him directly or by his properly appointed officers, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations, and all relations to all human governments shall be held subordinate to this vow, this declaration and this promise.

This I make in the presence of God and of the visible and invisible witnesses."

Mr. Dowie and Zion have strenuously opposed the oath administered by secret societies, and he has evidently tried to word this vow so as to make it appear other than an oath, but there has seldom been a submission expressed in the vow of a religious order more absolute than this. It has of course been conditioned by many circumstances which in many ways practically annulled its stringency, but it represents in the main the authority of Mr. Dowie in Zion, and his capacity for using men to further Zion's interests.

ing; 7. Devotional and Inspirational Tracts. A semi-weekly newspaper, the Zion Banner is also edited by Mr. Dowie and published at Zion City.

Zion City is now the headquarters of the Zion movement. It is located on Lake Michigan, 42 miles north of Chicago, and has had at one time a population of approximately 8,000.

Mr. Dowie formed the Zion Land and Investment Association, February 22, 1899, promising at that time if Christians would cooperate with him, he would thru that association select and secure near Chicago, a site for Zion City.* January 1, 1900, in Central Zion Tabernacle, Chicago, Ill., Mr. Dowie announced to his people that 6,500 acres, more than ten square miles, had been secured in Benton Township, Lake County, Ill. On Saturday, July 14, 1900, the site for Zion Temple in Shiloh Park was consecrated by Mr. Dowie in the presence of ten thousand people. One year later, Monday, July 15, 1901, the gates of Zion City were opened, and in about a week all the lots then offered, were disposed of to intending residents of Zion City. On Friday, August 2, 1901, the first residence in Zion City was ready for occupancy, and before winter, hundreds of houses had sprung up where a little before had been a barren tract. March 31, 1902, Zion City was organized and incorporated under the laws of the State of Illinois.

The Theocratic Party was organized April 7, 1902, and municipal officers elected on this ticket. It is interesting to notice the platform of this party, which is the political creed of Zion. "The Citizens of the City of Zion, Lake County, State of Illinois, being assembled in their first convention, held in Zion City, on the night of Monday, April 7, 1902, for the purpose of nominating the first officers of their city, do so on a Theocratic Platform, and desire to set forth their position and their reasons for the formation of this new party in political affairs of the U. S. of America, in the manner following:

* Pamphlet, City of Zion. From which most of the facts about Zion City are taken. The statistics are often exaggerated in this report.

First. We declare our loyalty to the Constitution and laws of the U. S. of America.

Second. We affirm that both the Constitution and the Laws are capable of amendment and improvement in a Theocratic direction; and we simply propose to advocate the making of such alterations in the manner provided by the Laws of the United States.

Third. We declare the motto of our party to be the unalterable and unassailable truth that

WHERE GOD RULES MAN PROSPERS.

Fourth. Our object is therefore the establishment of the Rule of God in every department of government, by the free will of the people.

Fifth. We declare our conviction that the Holy Scriptures which contain the ten commandments, and the inspired Gospel of Jesus, the Christ the son of God, constitute the principles of all righteous government for the individual, for the nation, and for the whole world." *

*In a personal letter to me under date of Dec. 11, 1905, a prominent Zion official says: "We are face to face with some problems of considerable difficulty at this time, but I believe God will give us the solution and that the future will see the work of Zion stronger than ever before and increasing in strength each succeeding year. The working out of a theocratic ideal by those, who for the most part, were born and raised in a community where a democratic ideal has been in vogue, in a country which is fundamentally democratic, has of necessity involved the doing of many things which, like everything in its first stage, are more or less crude. This is not an age of the full realization of an ideal but of an approximation of the same, and thus we shall go on approximation after approximation until we have realized in full the theocratic ideal in the next dispensation. There is much in the community and in this work which is still potential but the future is big with possibilities which year after year will be a reality."

Mr. Dowie would hardly be as candid in acknowledgment of defects or imperfections in the theocratic scheme, but the recent events with the appointment of an Overseer to succeed him at Zion City during his sickness, and the severing of the religious and ecclesiastical side of Zion's work from the commercial, are against him. The management of the business

Zion is thus seen to be interested in politics. Mr. Dowie says,* "The city is governed municipally according to the law of the State of Illinois, and of the United States of America. We bow to these as good citizens, and we have our charter from the state. Our mayor is elected by the people, and our aldermen and judge are elected, and all officers. But I may as well tell you the people would not vote a ticket if I did not approve it.† There is one ticket and one vote. In voting for Roosevelt the other day, I took pains with my people and instructed them in the issues before the nation, and in the political condition of things from our point of view as Theocrats—believers in the Rule of God . . . I said, 'Why shouldn't we all vote for Roosevelt?' Our city is a very young city, and a great many of our people could not vote . . . We have to live a certain time in a place to be able to vote; and so of the ten thousand people less than 1,300 men could vote. We polled if I remember correctly, about 1,260 votes and they were all for Roosevelt. Only 16 Democratic ballots were cast, and they came in from outside country districts, and did not belong to Zion. We were President Roosevelt's banner city."

There have been founded in Zion City a number of industries and institutions, some of which have had a season of prosperity; some of which have been or are in a precarious condition.‡

affairs under the theocratic ideal of municipal politics has been a failure because much of a farce under Mr. Dowie's system of absolutism. He is the real cause of the failure. (See article on "The Passing of Dr. Dowie" in The World To-Day, April 1906, which title however is somewhat premature unless Mr. Dowie should be good enough to die and fulfill the element of prediction in the title.)

*Interview published in L. of H., Vol. 16, No. 20, p. 613.

†This we could imagine was said with a twinkle of the eye, but it is a commentary upon the absolutism of Mr. Dowie who is supreme in Zion. One can hardly see how a Theocratic Party rally could call forth the amount of enthusiasm they are reported to have done.

‡The following is from a letter written to me by the Manager of the

Everything is under the absolute ownership and control of Mr. Dowie. Zion City bank, general stores, planing mill, brick yards, fresh food supply, laundry, construction department, printing and publishing house, hospices, lace industries and the like, recognize him as proprietor. In a burlesque on Zion occur these words, "Elijah II is everything from Foundation to the Lightning Rod of the entire institution." This is certainly true, as advertisements, notices, and every publica-

Zion Lace Factory, dated April 25, 1905, and illustrates the general business methods of Mr. Dowie and the reasons for the precarious condition of the commercial departments of Zion.

"I do not consider Mr. Dowie sincere for this reason (one of many.) In his paper Leaves of Healing he causes to be published statements concerning Zion City and its prosperity, which are false and misleading. People are here from England and Australia practically stranded and who cannot get employment, which they had been confidently led to expect, both from Overseers in England and Australia and by the glowing reports published in L. of H. Further I have seen what I supposed to be errors, in his statements concerning the Lace Factory and its business which I considered, if allowed to pass deceiving the people. I have more than once respectfully written giving him the true facts and suggesting correction in following issue of paper, which was never done. Many things are so highly colored as to practically amount to wilful deception, as most of the people accept what is written by him as gospel truth. Commercialism is the stone over which Dowie has fallen. Lust for power is another . . . None but Dowie can manage the situation as it is. But I ought to have said mismanaged, for it is gradually growing worse and more complicated financially. . . . It's the hardest kind of work to keep going. Machinery has had to be stopped many times for yarn. Not because it has not been ordered but because money has not been forwarded for bills long overdue. Zion's strength as a city lies in her industries and these should be built up regardless of anything. But the reverse has been done. Mr. Dowie appointed me manager in 1901 and on our judgment and information and help the factory has been built . . . We did not ask for so large a building and considered it bad policy to tie up capital in more bricks and mortar than was necessary at first. We have a building capable of containing 82 machines and containing 18 only. . . . How the finances are managed I never could find out. I as manager of Lace Factory did not or was not allowed to keep books. That was done up at the bank. I found in 1902 they wasn't paying the yarn bills and I point blank asked

tion bear witness, to which is added the uniform testimony of those who have been residents in Zion whether or not members of the C. C. C.

Among the Institutions of Zion the system of education deserves especial notice.* At the Spring Convocation, 1905, the claim was made that Zion educational institutions had completed six years of splendid progress and that the future was bright with the immediate prospect of a university. Mr. Dowie is head or president of these institutions; the work of administering them being done by the Vice-Pres. Rev. H. D. Braisefield, Ph. B. (Lafayette, Col.), and former student at Princeton Theological Seminary and Presbyterian minister. †

them what they were doing with the money they received for Lace Industry Stock, as they were a corporation. They told me mind my own business and they would attend to theirs. I said all right I won't order yarn if you don't pay the bills. . . . They found they didn't need me as manager any longer, I knew too much and spoke my mind. I have a contract however which specifies my pay but not my position. I challenged their cause for removal as manager, and they wouldn't discuss the matter. I had two or three interviews with Dowie and told him in speech to his face and also in letters what I thought of things. I practically dared him to dismiss me so I could sue him in court and reveal all I knew but he was too wily for that." (He continued to draw salary altho not allowed to manage the Lace Factory.) He says further, "This Lace Factory is three times over capitalized and I have challenged him to give a statement of what he has done with the money before asking for more. In the agreement made between Dowie and stockholders he states if dividends promised were not paid out of profits in July, 1902, he would cause a statement to be issued showing conditions and how long they would have to wait before receiving such dividends, and only on non-payment of dividends can anyone call for an accounting. I challenged him on that very condition and said, as manager I very well knew that no profit had been made at that time and that he really owed the stockholders a statement which he avoided by paying dividends out of capital and has done so ever since. . . . I have grown up with the lace business and therefore could tell by what lace we were turning out and what wages we were paying that no adequate profit had been made on capital subscribed. And yet he gives glowing accounts of the great success of his Lace Factory."

* L. of H., Vol. 17, No. 12.

† See biographical sketch, L. of H., Vol. 17, No. 12.

A diploma from these schools claims to establish and certify the Christian character of its holder, for not only do they teach one "knowledge," but "wisdom," or how to pray, for "a man or woman who knows how to pray—not merely to say prayers—is in right relations with God and with all his works," and is supposed to have "wisdom."* It was on October 18, 1898 that Mr. Dowie gave an address to his people entitled "The Spirit of Instruction," based upon Neh. 9:20, and announced that the time had come for the C. C. C. in Zion to take up the responsibility of training her own ministry and workers. They had come without exception from the denominations and the school has not been in existence long enough to furnish Zion with Zion made ministers and teachers. He said there was to be a Ministerial Training School in which the teaching of Greek and Hebrew was to be a prominent feature "in order that messengers of Zion might become intelligent students and interpreters of the Scriptures."†

* L. of H., Vol. 17, No. 12, p. 486.

† The Principal of the Ministerial Training School from the first has been Elder W. H. Cossum, A. M., a man of deep earnestness and unquestioned sincerity. A former classmate of his at Colgate University, Hamilton, N. Y., now an officer of that institution, says of him in a personal letter to me: "I never knew a truer or more devoted Christian than he is or a man who was a better fellow as a college student. He was genuine through and through and I have no reason to suppose that he has changed in that respect. It is something of a surprise to me that he should have been attracted by Dowie, altho there were features of his life after leaving college which showed him to be rather disposed in such a direction. The only thing that I can say by way of accounting for what may seem erratic in him is that he is a man of most intense character, of strong impulses, with possibly some tendency to go to extremes. He is certainly a conscientious man and one who would follow wherever his conscience might lead him. As a student he was jovial and fun-loving and a thoroughly genial companion, as well as a man of excellent scholarship. He was at the same time strongly devoted to all religious duties, and his extreme seriousness at times made an apparent contrast with his usual geniality."

Mr. Cossum would doubtless have been advanced by Mr. Dowie to a

On February 14, 1899, Zion College was established.* The prospectus which was distributed contained in addition to the faculty roster a statement of the purpose of Zion's educational work, which formed the basis of what was pompously called the president's first inaugural address. "The purpose of this advance movement in Zion is to prepare workers for service in the Master's Kingdom, who shall be equipped to teach the full Gospel as interpreted and taught by the C. C. C. . . . It will seek to supply deficiencies of early training in members of Zion who wish to fit themselves for fuller usefulness by improving opportunities offered. . . . The aim and object of all work in the college is distinctively religious, and is, above all, to teach men to pray so as to receive answers to their petitions."

The enrollment at the beginning of the school year 1904-5, made on the basis of the last place of residence before coming to Zion City, showed 38 states and territories, and 19 foreign countries represented by at least one student. The faculty has grown from 18 to 75 and the number of students from 29 to 2,136.†

There is a preparatory school taking the place of the ordinary academy, and junior schools filling out the graded school system, taught and administered after the model of most city schools.

The worship of Zion is what takes up most of the spare time of the people. In fact they make a business of religion. Morning, noon and night, cottage prayer meetings are held

higher office in Zion but for his well-known independence. He was the only one remaining in Zion with whom I had any conversation or correspondence who dared, before Mr. Dowie's sickness in the late autumn of 1905, to say that "Dowie is not the whole thing in Zion." He has attempted to organize the Ministerial Training School somewhat after the scheme of courses and studies of Hamilton Theological Seminary of Hamilton, N. Y.

* L. of H. Vol. 17, No. 12, p. 389.

† Report Spring 1905, L. of H. Vol. 17, No. 12, p. 390.

in most of the homes, and if any one has additional time and further inclination he may attend Bible readings or Healing meetings at Hospice or Tabernacle, at odd hours.

The central place of meeting is Shiloh Tabernacle,* a long wooden building with gallery on three sides, capable of seating about eight thousand persons. It is here that the Sunday afternoon general service is held, at which time all who can possibly do so, assemble for worship. In the summer a large number of members and visitors come from Chicago and Milwaukee. The service begins with a processional sung by the robed choir of more than five hundred voices as they march in. First come the tiny children who at the beginning of the ser-

* The ultimate aim of Mr. Dowie has been to have a magnificent temple called Shiloh Tabernacle to seat 16,000 people erected in the central and most commanding location in Zion City. On the back of the cover of the program for the Feast of Tabernacles (a yearly series of special services lasting nearly two weeks) July 13th to July 24th, 1904, a picture of this prospective temple was printed with the statement that the building is "Now in course of construction." This was one of Mr. Dowie's promoting schemes as the only thing that had been done was to plow a line around the temple site, and with a great demonstration to remove a few shovels of earth with a steam shovel bought by special contributions for the purpose. An official writes, April 29, 1905: "He is wilfully misrepresenting facts and misleading the people. With the facts so plainly before me every day I cannot come to any other conclusion. One instance, in 1903 he had plans drawn and actually passed for building a steel and concrete temple to seat 16,000. To begin excavations he ordered a steam shovel which was sent and erected. The Sunday before he began to use the steam shovel he had a subscription meeting for the new Temple and people walked up to the platform and put their gifts into a big barrel. A day or so later Dowie himself started the steam shovel on its work before an admiring crowd of adherents. In his speech to them he mentioned the good collection they had on the preceding Sunday and said there was enough given to pay for two steam shovels and perhaps three, but he wouldn't say how much definitely. Here is the sequel. Three or four months later the firm who supplied the steam shovel put a man in possession, painted Dowie's name off and he was here four or five weeks pending settlement of account. . . . What had he done with the people's money collected for the purpose which he himself said was more than sufficient to pay the bill. Used it for some other purpose unknown."

vice are fresh and alert, but who find the lengthy meeting wearisome. Then the boys and girls follow, the entire choir being graded on up to white haired old men and women. The black gowns, with the white surplices and the mortar board caps, make a splendid appearance as the singers arrange themselves in the rear of the platform and pulpit desk where the "Apostle" will stand to conduct the service. The seventies and the officers all robed in black come in next with the Zion Guard and take seats in front of the speaker. Preceded by a few of his most trusted officers, the beautifully gowned "Apostle" slowly ascends the platform and assumes his place as priest to officiate for his people.

The lengthy program of the general service would tire the average church goer because of its monotony and tediousness. As the "First Apostle" comes upon the platform the people rise and stand with bowed heads while the invocation,

> "God be merciful unto us and bless us,
> And cause thy face to shine upon us;
> That Thy Way may be known upon earth,
> Thy Saving Health among all the Nations
> For the sake of Jesus. Amen."

is pronounced. A hymn is followed by the recitation of the Apostle's creed. The recitatation of the Ten Commandments follows with the choir and congregation chanting a response to each. After the singing of the Te Deum Laudemus by the choir comes a Scripture reading and exposition usually led by Mr. Dowie or the one presiding at the service, if he be absent. If Mr. Dowie be present this is often his place for denouncing everything and everybody who does not accord with his ideas or notions. The Scripture is simply point of departure, and along the line that any word or phrase may suggest, the speaker goes his automatic way, and seldom does one feel able to discover any thread running through the exposition, save as some occurrence of an irritating nature fresh in the "Apostle's" mind, furnishes him with stimulus for abuse and vituperation well nigh past credibility, if one had

never heard him at it. Notices with long comment and a prayer of great length* are usually inserted somewhere, and the "Message" or sermon is long drawn out so that the whole service lasts four hours or more.

Mr. Dowie has attempted to reproduce the especially spectacular features of the more ritualistic churches, and with music that is far above the ordinary, would have an attractive service indeed, if he were not so much in evidence and so wearisome. However he seems to furnish most of the spice for the larger meeting, for in his absence it is tame enough. Mr. Voliva seems to be able to fill the place of Mr. Dowie in this regard more than could any other officer of Zion.

Triune immersion is the form of baptism used in Zion and the communion service is open to all Christians who wish to participate. There are a number of peculiarities of a religious nature one sees in Zion City. The ordinary greeting is "Peace to Thee" instead of "Good morning," and the usual response is "Peace to Thee be multiplied," and if the Hebrew language were being used instead of the English translation one would imagine himself among the Israelites of old. At nine A. M. the whistle at the power house blows and for two minutes, Mohammedan fashion, everybody turns to prayer in whatever place and from whatever work or occupation, until the same whistle bids them turn their thoughts to secular things again. A number of things are entirely forbidden in Zion City. Bill boards at the cross streets caution one that swearing or smoking or bad language of any sort are not allowed. Zion City will tolerate no breweries, no saloons, no drug or tobacco stores, no physician's or surgeon's offices, no theaters, no gambling places, no dance halls, no secret lodge rooms, no keeping or selling

* A prayer of Mr. Dowie's that was timed by the watch lasted exactly three-quarters of an hour. This was unusual of course, but the last two years, his characteristic service contained a long denunciatory prayer, in which he gave all his enemies and opponents a severe thrashing over the shoulder of the Lord.

of swine's flesh. During the history of the city these regulations have been rigidly enforced, in fact there has seldom been any attempt at infringement. *

Zion's attitude toward Secretism has been one of uncompromising hostility. Not only has renunciation of membership in any secret order been demanded of a prospective member of Zion,† but an agressive warfare has been waged. Hardly any issue of Leaves of Healing but contains some allusion to Secretism as the work of the Devil, as a revival of Baalism, or some other form of heathen idolatry. Denunciations of men of high official positions because of affiliation with the Masons has been Mr. Dowie's reserve, when he runs out of things to say upon the topic that he happens to be dis-

* The people of Zion City are carefully watched, and there is constant fear on their part of being reported for even slight infringement of rules and regulations, as spies are very plentiful and reporting a person is commended by Mr. Dowie. "He believes in nipping in the bud if he gets the chance. Every train is watched coming and going by men detailed for that work at the depot, and suspicious persons watched." (Letter from Zion City.)

† "The Freemasons, with sardonic grin, will tell you that their religion is older than Christianity. That is true, in a sense. It is as old as the Devil. But the religion of the Christ is older even than that. . . . We give them back their impudent boast, and tell them that the religion of the Lord Jesus, the Christ antedates their mythical and accursed sham of the resurrection of the mythical Hiram Abiff. . . . We declare that Jesus, the Christ, is God, and we are at issue with an atheistic and ungodly Masonry that will not allow His name to be mentioned in their lodges, and that denies His divinity." (Voice of the First Apostle in Shiloh Tabernacle, Lord's day afternoon, January 1, 1905.)

Mr. Dowie is simply an Echo of that agitation against secret orders that was at such a tense pitch in New York state after the alleged abduction and murder of Wm. Morgan in 1826. (See Riley "The Founder of Mormonism," p. 161 ff.) How he came to adopt this attitude we may not say, but it is quite certain that the intense feeling against Masonry which has practically died out in the United States still exists in Australia where Mr. Dowie got drawn into it. He published what purports to be a confession of the man who was the very one who murdered Morgan at the instigation of the Masons.

cussing.* In this as in much else he is closely imitated by the officers of Zion who never lose an opportunity to reiterate their chief's deliverances, even to audiences who have heard them over and over again.

An incidental matter with respect to Zion is its attitude towards the race question. Mr. Dowie once delivered a long harangue upon Miscegenation† endeavoring to show that the Bible teaches the intermarrying of the white and negro races, citing Moses as an example. Among other things he said, "I stand for the Restoration. As Elijah the Restorer I desire to bring back again the strength of the primitive man; and I belive from my spirit that if the yellow, the brown, the black, and the white man could, in the Christ our Lord, and in purity, mingle together *in one great family* we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered. . . . I trust that there shall be no difference, but that we shall have marriages in Zion between all the families of the one great race upon the earth . . . I defend miscegenation." A cartoon in connection with this shows a white man leading a mulatto girl to the marriage altar. Zion, however, has never seemed to take this view seriously and could hardly be said to believe in miscegenation. The same might be said of a number of Mr. Dowie's whimsies. It would be impossible to spare space to even note the attitude of Zion, or rather Mr. Dowie upon the numerous social and economic questions before the American people, as interesting as that

*L. of. H., Vol. 16, No. 20.

†L. of H., Vol. 13, No. 22. This was apropos the address of Mr. John Temple Graves of Atlanta, Ga., at the University of Chicago Convocation, September 3, 1903. Mr. Dowie had been invited as a special guest of the university as his son Gladstone Dowie was to receive a degree from the law department, and on the following Sunday he must needs take issue with the attitude of Mr. Graves. Hence the form of his address on this subject. Like much of Mr. Dowie's practical teaching this is a tirade against men of opposite social views.

might be.* His discussions are characterized by a lack of appreciation of the true principles involved, and an utter disregard for the feelings of any who may honestly and conscientiously hold other views. He seems utterly incapable of an impartial examination of any question, and can only regard those of another opinion as devils and dastards.

Early in 1903 Mr. Dowie conceived the idea of a New York visitation. By visitation he meant the placing of a large body of his followers in the metropolis for the purpose of assisting him in what might be called a gigantic evangelistic campaign. He began advertising this visitation, and incidentally spoke of the probability of making one to Salt Lake city to root out Mormonism. Another to London later with ten thousand of his people was also mentioned.

The New York visitation was carefully planned and about three thousand of his people were conveyed from Zion City and Chicago to the metropolis. Taking the Restoration vow and making this trip if able to do so, was practically made a test of the loyalty of a resident in Zion City. The journey was made in special trains, and the visitation was so widely advertised that New York was on the qui vive. Meetings were held in Madison Square Garden and in Carnegie Music Hall, during part of October and November, 1903, with great crowds in attendance. Nothing was accomplished except the stirring up of the press to rabid and sarcastic attacks upon Mr. Dowie and his Zion, and his disgracing himself and his people, by thoroughly losing his head and descending to vulgarity in speech that is almost past belief. This attempt at the spectacular cost over $300,000, at a time when the finances of Zion City could not stand the strain.

Many even of his own followers think that this visitation ended in defeat, and very greatly hastened Mr. Dowie's overthrow. It certainly ended disastrously so far as finances are concerned, and as a promoting scheme was a complete

* Mr. Dowie's teaching has not all been acquiesed in altho no dissent of any importance was heard until Mr. Voliva's arrival.

failure, and scarcely afforded the gratification of Mr. Dowie's ideas of his own importance and power which evidently prompted it.

During the following winter and spring he went upon what is called a Round the World visitation, with a dozen of his officers. They visited the Orient and Australia, spending large sums of money and not materially benefitting the Zion movement.

Affairs in Zion City were getting very bad financially. Depression increased. Many of the people were being allowed to remain idle, and capital invested, or supposed to be invested was unproductive over long periods. Mr. Dowie commanded the people to sell and come into Zion City, placing their money at his disposal. November 28, 1904, he ordered every person residing in the city, to deposit funds in Zion City bank. "I have a list of all persons in Zion who have made no deposits since I sent out my first command, and I tell you we have no use for them. If they don't show down to-morrow they will be expelled from Zion. I am not afraid of the financial condition of Zion. I do not know what fear is. The member of Zion who fears to put his money into our hands for safe keeping is a coward and we have no use for him here. He must get out. We can't have him here for he is opposing the Lord by refusing to entrust his wealth in Zion." These are his reported words, and approximately sum up the situation with respect to the tyranny that was tightening its grip on an over credulous following, in the name of the most sacred religious sanctions. His officers knew the true situation and also knew the agreement upon which these people entered Zion, and yet not one of them dared raise even a protest against a tyranny the like of which has seldom been equaled. No redress was to be had by an appeal for a hearing in case of refusal to accede to the demands of Mr. Dowie, and indeed in many cases the officers were the instruments of the execution of the threats of their chief who dismissed summarily, any who refused to surrender all independence even in financial affairs.

Yet the people trust their interests in the keeping of these same officers after Mr. Dowie's overthrow.

However this command of Mr. Dowie did not relieve the situation very much. In an indictment against the deposed leader presented in L. of H., Vol. 18, No. 25, p. 439, by the revolting officers of Zion, it is stated:

"He commanded all members of the Christian Catholic Church in Zion throughout the world to sell all they had and come to Zion City, placing their money in his hands.

He sent out members and friends of Zion wherever he could to borrow money mortgaging their property, if they had any, or giving their own personal notes, if they could get any one to take them. For these loans, he gave his own personal notes to the amount of Three Hundred Thousand Dollars ($300,000.00.) This money has been spent in paying debts and current expenses; there is nothing productive to show for it, and the interest on these notes has not been paid. Many of them have matured, and those who borrowed have suffered great loss because there was nothing forthcoming to pay them.

He first declared that Zion should never borrow a cent from the world—although he urged Zion people to borrow—then declared that he might borrow Seven Millions of Dollars in fulfillment of prophecy. (See LEAVES OF HEALING, Volume XVII, Number 4, page 110). Following this, he came out in a sermon, entitled "The Policy of Zion" (see LEAVES OF HEALING, Volume XVII, Number 18, page 585) in which he declared that God had showed him that he must not borrow from the world.

While Zion City was in this crippled and suffering financial condition, he launched the proposed Zion Paradise Plantation enterprise, and has spent many thousands of dollars of the money invested for that purpose; some in trips to and through Mexico, some for other purposes, including personal expenses.

He has kept up large and expensive personal homes, households, and retinues of servants in Zion City and at Ben MacDhui, near Montague, Michigan, spending many thousands of dollars in improvements upon the Michigan property, at a time when he was commanding all members of Zion to sell all they had and bring it into Zion City. He also bought what he called Bethany Park, improved it, and spent several thousand dollars in a big showy encampment there, at a time when Zion City's industries were idle for want of a few thousand dollars working capital.

He has drained Zion City Bank of its deposits, until men and women who have large deposits there, upon which they were depending for their living, have been compelled to stand in line for hours, and even days, waiting for a dollar or two out of thousands.

These things he has done against the earnest and emphatic protests of his legal and financial advisers, threatening them with discharge when they protested too vigorously, and promising reform in some particulars, only to break all his promises.

Many of these practices have been done in the darkness, so that very few in Zion, even among those nearest him, have known fully of the real state of Zion's affairs. In fact, it was his frequent boast that he alone knew all of Zion's finances.

Such, then, was the condition when on December 18, 1905, he left Zion City for Jamaica.

Just before leaving, he appointed Overseer John G. Speicher, Deacon V. V. Barnes, and Deacon Alexander Granger, as a "Triumvirate," with full power to act in all the affairs of Zion."

We take up now the matter of the protest against the business mismanagement of Mr. Dowie during the last two years of Zion's history, the years 1904-05.

The first one from a man of any special influence in Zion was made by Deacon C. J. Barnard who had been associated with Mr. Dowie in the Zion financial institutions from their beginning. (L. of H. Vol. 18, No. 26, p. 460.) Early in 1899 Deacon Barnard was appointed cashier of Zion City Bank which opened its doors for business February 22, 1899, in Chicago, later being transferred to Zion City. Early in 1901 Mr. Barnard was made general financial manager of all Zion institutions and industries, and manager of Zion City Bank, which position he held until February, 1905. (See long letter from Mr. Barnard, Portland, Ore., March 22, 1906, to Rev. Geo. L. Mason, New York City, in L. of H., Vol. 18, No. 26, p. 460; also a letter of H. Worthington Judd to Rev. J. A. Dowie dated Zion City, Ill., October 6, 1902, for a full discussion of the matter of the protests against Mr. Dowie's financial policy.)

An even stronger protest was sent to Mr. Dowie April 13, 1904, while he was in Zurich, Switzerland, signed by the three men whom he had left in charge of affairs in his absence, John G. Speicher, Chas. J. Barnard, and V. V. Barnes. It is not certain that Mr. Dowie received this communication altho it is probable that he did.

From this time on it appears that there was an effort on the part of the business managers of Zion financial institutions to get Mr. Dowie to turn over the commercial affairs of Zion to others and give himself to the specifically religious work. He seems however to have been utterly regardless of all advice, and fully determined to keep everything absolutely in his own control.

In the spring of 1905 matters became almost deperate, and Mr. Dowie's presence in Zion City during the summer of 1905 did not relieve the situation as he was agitating his Paradise Plantation schemes in Mexico and paying little or no attention to the local financial stringencies and industrial depression. (See same copy of L. of H., p. 463.)

On September 24, 1905, Mr. Dowie suffered a paralytic stroke and was compelled to cease active participation in Zion affairs. He left September 28 on a trip to Mexico for rest returning November 26, by way of Havana, Cuba. In attempting to address his people in Shiloh Tabernacle December 3rd, he was overcome by weakness and shortness of breath, being compelled to abandon the service. He became steadily weaker and it was decided that he should seek a warmer climate. He left for Jamaica, December 18, being carried to his private car too sick to stand, scarcely able to speak, at times delirious. March 16, 1906, he left Jamaica and went to Mexico.

A letter from Overseer Wilbur Glenn Voliva, dated November 11, 1905, at Melbourne, Australia, (See L. of H., Vol. 18, No. 9, p. 263) in which this young man of 36 years of age, who had been nearly five years in Australia, professes his love and confidence and loyalty to his "First Apostle" together with devotion to his interests; seems to be the thing that suggested to Mr. Dowie where he might find the man after his own heart to put in full charge of affairs at Zion City.

The "Triumvirate" composed of Overseer John G. Speicher, Deacon V. V. Barnes, and Deacon Alexander Granger began their administration upon the departure of Mr. Dowie, December 18, 1905, with the full confidence of Zion people. They began

to readjust Zion's commercial affairs. But Mr. Speicher incurred the wrath of the absent "Apostle" by officiating at the marriage of Deacon F. W. Cotton and Miss Doris Aufdemberge, and a telegram was sent by Mr. Dowie removing Mr. Speicher from his offices and membership, "for acting as the devil's matrimonial agent." (See L. of H., Vol. 18, No. 25.) Mr. Dowie refused to revoke this action after the matters were explained to him with regard to the marriage at which Mr. Speicher had officiated.

Overseer Voliva was recalled from Australia and appointed by Mr. Dowie as deputy general overseer at Zion City with full power to act in all business and ecclesiastical matters. This really did away with the "Triumvirate." Mr. Voliva arrived in Zion City, February 12, 1906, *under definite promise* to Mr. Dowie to carry out in full his instructions, and to administer the church in accord with his wishes.

Mr. Voliva is an Indiana man by birth and rearing, and has been preaching since his seventeenth year. He was first with the Christian Connection and then with the Disciples. He joined the C. C. C. in Zion in 1899. In 1901 he was sent to Australia and it is said he won over a thousand adherents to Zion in the less than five years of his work there.

Mr. Voliva gives his experience after coming to Zion City as follows: "I at once formed a cabinet and council. . . . I went on prayerfully from day to day, and the more I investigated the worse I felt, until every particle of manhood in me rose up in indignation. I said to myself, 'I will adopt a pacific policy; I will go along quietly and see what can be done,' and at last, after a long conference with those brethren who are sitting here (referring to Speicher, Barnes, Granger, Braisefield, etc., evidently) we arrived at a conclusion which we believed to be God's will and at once got to work."

Just what was the precise order of developments in the determination to renounce allegiance to Mr. Dowie, can not be fully ascertained from published documents, altho it seems clear that Mr. Voliva was planning and discussing what course

to take looking to the revolt, while it appeared to the public, and Mr. Dowie believed that he was carrying out fully his chief's orders.

On February 13th, Mr. Voliva had been given full powers of attorney to act for Mr. Dowie in his absence. On the 21st the document was confirmed before V. V. Barnes, as notary public by Mrs. Dowie.

As late as March 10th Mr. Voliva addressed a letter to Mr. Dowie acknowledging receipt of his instructions in letters and telegrams, and reassuring him of his loyality in carrying out these instructions.

The revolt was precipitated April 1st in the afternoon service at Shiloh Tabernacle, Zion City. Mr. Dowie sent a telegram, dated March 31, practically revoking the power of attorney of Mr. Voliva, in which he also commanded certain changes in the policy of Mr. Voliva and his advisers which were as they thought for the best interests of the city and church. In this meeting of April 1st Mr. Voliva read the telegram, and immediately in defiance of the authority of Mr. Dowie, reinstated the deposed Overseer Speicher, and announced his determination not to carry out the instructions contained in the telegram. A large majority of those present sanctioned these acts of rebellion, and emboldened by this demonstration of general dissatisfaction with Mr. Dowie's rule, the following telegram was sent to the deposed leader:

Dowie:— "Zion City, Ill., April 2, 1906.

Telegram read here, Chicago practically all including Cincinnati representative endorsed Voliva administration, Speicher's reinstatement, Grangers retention, emphatically protesting against your extravagance, hypocracy, misrepresentations, exaggerations, misuse of investment, tyranny and injustice. You are hereby suspended from office and membership for polygamous teaching and other grave charges. See letter. You must answer these satisfactorily to officers and people. Quietly retire. Further interference will precipitate complete exposure, rebellion, legal proceedings. Your statement of stupendously magnificent financial outlook is extremely foolish in view of thousands suffering through your shameful mismanagement. Zion and creditors will be protected at all costs.

S. Voliva, Piper, Braisefield, Excell, Speicher, Cantel."

And so the rebellion or revolt was precipitated. As a safeguard against Mr. Dowie's removing all the revolting officers and assuming full headship again, a transfer* of all Zion properties held in the name of Mr. Dowie was made by Mr. Voliva acting as attorney,† to Alexander Granger of Zion City.

*See Bill in Chancery referred to below, Exhibits J. K. L. M.

†KNOW ALL MEN BY THESE PRESENTS, That we, John Alexander Dowie and Jane Dowie, his wife, of the City of Zion, in the County of Lake and State of Illinois, have made, constituted and appointed, and by these presents do make, constitute and appoint Wilbur Glenn Voliva, of the City of Zion, in said County and State, to be our true and lawful attorney, with full power of substitution and revocation of such substitution and power granted hereunder, for us or either of us, and in our name, place and stead, or in the name, place and stead of either of us, to grant, bargain, mortgage, lease, release, transfer and convey, with or without covenants, including the transfer and waiver of any and all homestead or exemption laws, and rights thereunder, in the State of Illinois and elsewhere, and properly acknowledge any and all papers or conveyances pertaining to any and all property, whether real, personal or mixed, that we or either of us may own, hold or be interested in, and wheresoever the same may be situated as such attorney may see fit; and also to make, execute and deliver any such instrument; and also in our name, place and stead, or in the name, place and stead of either of us, to execute any bail bonds, appeal bonds, injunction bonds, bonds for costs, or any other bonds in judicial proceedings or otherwise now or hereafter instituted, and also to make and enter appearance or admit service of process in any court of record or other court, in the name and for us or either us, whenever our said attorney may deem fit and proper so to do; and also our or either of our names to sign as surety on any official bond of any person duly appointed to any public or private office; and also in our name, place and stead, or in the name, place and stead of either of us to execute, sign and endorse all leases, bonds, contracts, notes, certificates of deposit, certificates of stock, bills of exchange, checks or other instruments in writing which in his said judgment may be necessary or proper to be so signed, executed or endorsed in our or either of our names; and also in our or either of our names to receipt for and receive any letter, package or parcel from the post office, and appoint and authorize any person to so receive and receipt for same, hereby ratifying and confirming all that our said attorney or his substitute shall lawfully do or cause to be done, either by our act, or the act of either of us through him, his own act, or the act of such substitute by virtue hereof.

Upon the receipt of the telegram announcing the revolt Mr. Dowie immediately started on his return journey to Chicago, threatening the conspirators with dreadful punishment. He arrived in Chicago, April 10th, broken in health, and decided to wait further developments before entering Zion City.

During the month of April the counsel which Mr. Dowie engaged presented in the Circuit Court of Lake County, Illinois, his Bill in Chancery fully setting forth the case of Mr. Dowie vs. Wilbur Glenn Voliva, et al.

This Mr. Dowie caused to be printed and circulated in Zion City just prior to April 22nd, the date of his intended entry. However the injunction of the court which he had procured did not give him the right to use the Tabernacle at Zion City until April 29th, and he deferred his entry into the city until the 28th. He addressed a number of his followers in Shiloh Tabernacle Sunday afternoon, April 29th, but had indifferent success in stemming the tide of revolt.

In Witness Whereof we have hereunto set our hands and seals the 13th Day of February, in the Year of our Lord One Thousand Nine Hundred and Six.

JOHN ALEX. DOWIE, J. A. D. (Seal.)
JANE DOWIE. (Seal.)

Signed, Sealed and Delivered in presence of
O. W. REECE, Witness for John Alex. Dowie.
A. J. GLADSTONE DOWIE, For Jane Dowie.

STATE OF ILLINOIS, County of Lake, ss.

I, V. V. Barnes, a Notary Public in and for said County and State, do hereby certify that Jane Dowie, personally known to me to be the same person whose name is subscribed to the foregoing instrument, appeared before me on this day in person and acknowledged that she signed, sealed and delivered the said instrument as her free and voluntary act for the uses and purposes therein set forth, including the release and waiver of the right of homestead.

Given under my hand and Notarial Seal this 21st day of February, A. D. 1906.

V. V. BARNES,
Notary Public.

V. V. Barnes, Notary Public, Lake County, Ill.

The new regime under Mr. Voliva has done everything possible to break down the hold of the former head of Zion by affirming and reaffirming the mismanagement and waste of which he was guilty. They have gone so far as to charge polygamous and immoral teachings and intentions to the man whom a few months before they reverenced as the First Apostle. Numerous reforms have already been wrought. The name of Mr. Dowie has been scratched from the Zion literature and painted out on the buildings and properties of Zion. The gorgeous robes and appurtenances of worship with which Mr. Dowie pleased the fancy of an erstwhile submissive following have been abandoned. The word "apostle" is under the ban for the time, and "apostolic" has been dropped from the title of the organization.

Mr. Voliva says they are going to get back to the simple and biblical organization of the church as first organized. All nonsense will be dropped. One man rule will no longer be possible. A cabinet will henceforth administer the ecclesiastical affairs of Zion. Meanwhile litigation has been begun by Mr. Dowie to recover the leadership and properties of Zion.

There have been a large number of desertions and withdrawals since the beginning of the revolt, and yet the main body of the people seem to be loyal to what they call "Zion Teachings" and are giving their support to the new regime.

CHAPTER I.

THE FOUNDER OF ZION.

John Alexander Dowie was born May 25, 1847, at Leith Street Terrace, Edinburgh, Scotland. He was graduated at the Arthur Street Academy and at the age of fourteen took a silver medal for excellence in scholarship. An incident is reported to have occurred when he was six years of age which seemed to indicate both his precociousness and his early fondness for religious ideas. He asked his mother why he was called John and Alexander and was told that these were ancestral names. But the lad was not satisfied, his curiosity still persisting to know the meaning of the names. He was sent to the Bible Dictionary, where he learned that his names had the meaning "Grace of God" and "Helper of men." His child mind was quickened by the thought that these names indicated his mission in life, and he says he has lived in that faith since that very hour.*

In 1860 his parents moved to Adelaide, South Australia, and he was put to work with his uncle, an importer, doing such general work as a boy would ordinarily do. Shortly after he went to work for his uncle young Dowie made a display of what has since seemed to be one of his elemental characteristics, self-assertiveness, and incidentally high temper. His uncle sent him for some envelopes and he returned with what he thought was wanted, but the uncle seemed displeased, thinking that a different sort had been mentioned. Young Dowie simply said that no directions had been given, but that he would go again and secure what was wanted, whereupon his uncle became angered at what seemed insubordination.

* L. of H., Vol. 16, No. 20, p. 634. Interview of Mr. Dowie, Havana, Cuba.

His rebuke of the boy was the occasion of the display, for the boy picked up a bootjack and brandished it threateningly, making his uncle so fearful of bodily harm as to leave the office. He spoke afterward of the fiendish temper of the lad, saying that if he continued along that line he would come to the gallows. His business ability developed early and he soon secured a place as clerk in the counting house of a wholesale dry goods firm. When he returned to Scotland in 1868 he had a thorough business training, altho just coming of age, having worked up to the position of accountant and then to junior partner of the firm.

For two years he studied in Edinburgh in university and theological schools with such teachers as Blackie and Calderwood, taking up the classics, and the political sciences.* He returned to Australia in 1870 and was ordained to the ministry as pastor of the Congregational Church at Alma, near Adelaide.

The next year he was called to Sydney to be pastor of the Manly Church and subsequently to a larger church at Newton, a suburb of Sydney. Here he mingled in politics, becoming leader of the social reform party. He helped bring about an undenominational compulsory and free system of education for New South Wales. It was during this period of his life that Mr. Dowie was especially active in temperance work. He was offered a position in the cabinet of Sir Henry Parks, and he proudly refers to this later in life as having been his opportunity of entering upon the career of a great statesman had he so chosen.

* Memorandum received from the University of Edinburgh:

"John Alexander Dowie was enrolled as a student in the Faculty of Arts in this University in Sessions 1869-70 and 1870-71. He entered his name etc., in the Matriculation Album thus: 1869-70. John Alexander Dowie, Edinburgh, 22; Arts, first year. 1870-71. John Alexander Dowie, Adelaide, South Australia, 23; Arts, second year. In the former Session he attended Junior Latin and Junior Greek; in the latter Session he attended Logic and Moral Philosophy."

In 1878 he conceived the notion that it was wrong for a minister to take a salary and went into evangelistic work, depending upon voluntary offerings.

In 1882 he went to Melbourne and established a large independent church, building a Tabernacle. About this time there was a change in the character of his ministry, and he became a firm believer in Divine Healing in direct answer to prayer. He himself gives the account as follows, in his tract:

THE GOSPEL OF DIVINE HEALING AND HOW I CAME TO PREACH IT.

Jesus the Christ is the same today as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Savior and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear; the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here; no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught; the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in ever clime? Christ changes never.

At noontide, eighteen years ago, I sat in my study in the parsonage of the Congregational Church at Newton, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true, faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died.

And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little

children, the youths and the maidens were stricken, and, after hard struggling with the foul disease, they, too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Spirit inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and the Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach the word to all the dying round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same to-day.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of a dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God, "God's way!" I said, pointing to the scene of conflict, "How dare, you, Dr. K——, call that God's way of bringing his children home from earth to heaven? No, sir, that is the Devil's work, and it is time we call on Him who came to 'destroy the work of the Devil,' to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?"

At once, offended at my words, my friend was changed, and saying,

"You are too much excited, sir, 'tis best to say God's Will be done," he left the room.

Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's Will be done to Satan's works, which God's own son came to destroy, and this is one of them."

Oh, how the Word of God was burning in my heart: "Jesus of Nazareth went about doing good and healing ALL THAT WERE OPPRESSED OF THE DEVIL: for God was with Him." And was not God with me? and was not Jesus there, and all His promise true? I felt that it was even so, and turning to the mother I inquired: "Why do you send for me?" to which she answered: "Do pray, oh pray for her, that God may raise her up."

And so we prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple heartfelt look of confidence into the face of the Christ. At such a moment words are few; but they mean much, for God is looking at the heart. Still I can remember much of that prayer unto this day. . . .

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead!" "No," I answered, in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart, and cool moist hands, I saw that the Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her." Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter."

Besides the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long;" then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well." "And hungry, too?" I said, pouring out some of the cocoa in a saucer, and offering it to her when cooled by my breath. "Yes, hungry, too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God, we left her bed and went out into the next room where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well, and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many

years. As I went away from the home where the Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that "He is just the same today."

And this is the story of how I came to preach the Gospel of Healing through Faith in Jesus. . . .

It is the Old Time Religion and no new Gospel that is preached. 'Tis the Gospel of Jesus' Redemption for spirit, soul and body, bringing Salvation from sin, Healing from sickness, and Cleansing from every defilement of the flesh and spirit.

Let the word abide in thy heart, "He is just the same today."

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as thou goest along the way through earth to Heaven.

"Thou, O Christ, art all I want,
More than all in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

In this tract we have the story of the beginning of what developed into the real apologetic of his later work, the Christian Catholic Church in Zion, that is, divine healing. It was from the experiences of these early years that he evolved slowly his "ministry of healing." In ten years he laid hands in the name of the Lord on 18,000 sick and he declares that the greater part of them were fully healed.

In Melbourne he carried on a crusade against drink and tobacco, prolific causes of diseases and sin. He defied the laws prohibiting his street and saloon work and went to jail until released unconditionally by Governor Loch. He spent a short time in New Zealand and came to San Francisco June 7, 1888. It was not his original intention to stay there more than a year, for he desired to tour the United States, pass on to Europe, and reach Australia in 1891. Circumstances changed his plans. He found the American people in many places eager for some new thing, or rather, as we shall see,

eager to hear more of things about which they already had more or less definite notions. Two years were spent upon the Pacific coast, going up and down establishing branches of the Divine Healing Association, of which he was president. At this time many of the churches were not hostile to him, and he addressed his audiences in the church buildings. He came into open conflict however with the pastors of Oakland, California, and in this controversy delivered and subsequently published his scurrilous tract "Divine Healing Vindicated." When he came to Omaha, Nebraska, in 1890, he held a service of one month in the First Baptist Church, as its pastor, Dr. Lamar, was a believer in Divine Healing, or rather Faith Healing of the A. B. Simpson sort. He arrived in Chicago in July, 1890, making his headquarters at Evanston until June, 1893. In these three years he held services in churches, tents and halls, in many parts of this country and Canada, meeting with indifferent success, but nearly always managing to get a hearing. In May, 1893, at the opening of the World's Fair, he established a Zion's Tabernacle at 251 E. 62nd St., Chicago, opposite Jackson Park. In April, 1894, he moved his service down town to the Central Music Hall, and moved his home to more commodious quarters on Edgerton Avenue. This was known from that time as the Divine Healing Home No. 1, other such healing homes being established later. In October, 1895, the Auditorium was secured as the place of the down town meetings. In November, 1895, a distinct forward step was taken. He broke away from the International Divine Healing Association, which he had been instrumental in organizing, and announced that he would no longer allow his fellow-believers to remain in the churches, which had now come to be indifferent or hostile to his work. This was the beginning of a work independent of the churches.

At this time a struggle with the Chicago authorities began. Incited by the doctors and ministers nearly one hundred warrants were issued for him during 1895, and he claims to have

spent parts of one hundred and twenty days in court during the year.*

On January 22, 1896, he called a meeting of all believers interested in the organization of the Christian Catholic Church in Zion.† He said before this gathering, which met in Zion Tabernacle No. 2, that he didn't want to be a schismatic, but wanted to help people to understand the primitive Gospel. Quoting from Psalm 67:4, "For thou shalt judge the people righteously, and govern the people upon the earth," he found authority for the founding of a theocracy. "Not a democracy, the will of the people, but a theocracy, the will of God" were his words of comment, and finishing the reading, he said, "Now that is the Word. . . . It is nearly twenty years since I stepped out of organized ecclesiastical work. . . . I never had any ambition to be the originator, the head or heart of a petty organization, that should be just one more of the innumerable divisions of Christendom. But I have felt with a great, broad, catholic sympathy which God gave me from the beginning, and which God has broadened, and widened and deepened throughout all the years, that I wanted, if ever I should return to organized church life, to get back to its primitive conditions, where the church should be Catholic, universal, all-embracing, in embracing all who were in communion with God by repentance and faith in our Lord Jesus Christ." He then claimed to have put himself in the absolute keeping of his Heavenly Father, trusting with absolute confidence to the guidance of the Holy Ghost in the address he was about to make, and which really was intended to guide the conference toward organization. His wife, who was announced as his colleague, and Rev. Dr. Speicher, were then called on to pray, and these two have been closely associated since that time with all his plans in organizing and administering the Christian Catholic Church in Zion. The address

* The report of that year of fighting was full of bitternsss on the part of Mr. Dowie and the forces aligned against him.

† Report of First General Conference. Pamphlet.

which follows bears marks of as careful if not more careful preparation than any other of the preserved addresses of Mr. Dowie.

By a clever use of Scripture he shows where authority rested in the early church and what the splendid organizing ability of the Apostle Paul did in the New Testament times. He then likens himself to that Apostle and goes on to show what he considers the permanent form of organization for the Church of Christ. Speaking of the Apostle Paul he says: "He possessed that splendid gift of organizing the church into a thoroughly compact form, so that it could do a thousandfold more good than it could as a disorganized mass, and I pray God tonight that some of that great grace which rested so mightly upon him will rest upon me. I want it, I need it, and unless God gives it to me, I can't be of any use. . . . No one can rejoice more than I can in the fact that God has given to me this great gift of an unwearied brain and diligence, and almost unwearied power to do work, and I think it is just the time where I ought to do something of the highest order." "The Christian Catholic Church in Zion should be formed" he said "of all persons who are willing to come together upon this basis: That (1) they recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice; that (2) they recognize that no persons can be members of the church who have not repented of their sins and have not trusted in Christ for salvation; that (3) such persons must also be able to make a good profession and declare that they do know in their own hearts that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit, that (4) all other matters are matters of opinion."

It is interesting to note the declaration of the constitution of this new church. "In the name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the will of God, our heavenly Father, I believe, and believing that I am thereunto called as the General Overseer of this flock, not

only in this place but in all the cities and villages and states and countries where persons have applied or shall apply for fellowship, do now constitute this Church as a gathering of believers under the title of the Christian Catholic Church. I pray that all ye who are now gathered and all who shall yet gather into this Church shall fulfill the great design of our Lord and Saviour, that we may be One as He with the Father is One, and with the Eternal Spirit, that we may be One in Him. May this Church be divinely endowed with the nine gifts of the Holy Ghost, with the word of Wisdom, the word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers kinds of Tongues and Interpretation of Tongues, and with that gift of Love which is the crown of all, that precious gift which enables the Church to fulfill all. Oh with that love let these gifts be exercised and this Church go on to the glory of God, the Father, in the name of the Lord Jesus Christ, and by the power of the Holy Spirit."

The conference of January 22nd, and February 8th, 1806, led up to the one held February 22nd, at which time the Christian Catholic Church was formed, with John Alexander Dowie as General Overseer. He predicted that in ten years, if God would spare his life and he continued to be General Overseer, the Christian Catholic Church would be the strongest and wealthiest church that the world has ever seen; he declared that he intended to build a little city to be called Zion, and that some day he hoped to stand upon the dome of a Zion Temple to hold from ten thousand to twenty thousand persons, that multitudes would come from all nations to be saved, healed and cleansed.

During 1890 he came to feel that he was doing the work that was prophesied for the Messenger of the Covenant in Malachi. After expounding these prophecies he claims to be the Messenger. (See L. of H. covering the close of the year 1899 and beginning of 1900.).

"I have the right to stand here and say in Zion you have to

do what I tell you! Oh! The whole church? Yes! the whole church—Presbyterian, Congregational, Baptist, Episcopal. It is the most daring thing I ever said. The time has come; I tell the church universal everywhere, you have to do what I tell you, Do you hear? You have to do what I tell you, because I am the Messenger of God's covenant."

On June 2nd, 1901, he took the third step in the development of the Christian Catholic Church in Zion, when, before an audience of "7,000"* in the Auditorium he announced himself the Restorer of all things. He said: "You have to do what I tell you, because what I tell you is in accordance with that word, and because I am the Messenger of the Covenant, Elijah the Restorer. The greater portion of his people accepted this dictum and he is regarded by them as the Prophet Elijah, come in the office of Restorer." At the Feast of Tabernacles in Zion City, Illinois, in July, 1903, he took another step: "I believe that some of these times there will come such a holy; sacred and pure unction from on high that we will get to the place where I shall be able by the Holy Spirit's guidance, acting in my prophetic authority, to call out the Apostolic College, and re-establish the fundamental and perpetual order. September 18, 1904, he consecrated himself First Apostle and it has been his intention to consecrate the others in June or July, 1906. †

This is the fullest claim for divine authority that has been made in modern times and would only be eclipsed if Mr. Dowie

*7,000 is Mr. Dowie's statement. The actual seating capacity is something over 4,000.

† In the address made January 22, 1906 (Report First Zion Conference) Mr. Dowie consumed considerable time (pp. 20-25) in endeavoring to show that the apostolic office was intended to be perpetual in the church. He says: "In the early church as fast as an apostle died another one was selected and put in his place, and man after man stepped in to fill up the apostolic ranks, and therefore the apostolic office was intended to be perpetual in the church." Mr. Dowie appointed himself First Apostle in the Christian Catholic Apostolic Church in Zion.

should distinctly declare that he is a re-incarnation of the Messiah, the Son of God, which many who have watched the psychology of his development think would have been the next logical step, had not the condition of his health and the consequent loss of prestige together with the financial and moral failures leading to the revolt under Deputy Overseer Voliva made it impossible for him to assume and enact that roll.

CHAPTER II.

CHARACTERIZATION.

Perhaps the hardest task of the student of religious phenomena is to fathom the depths of personality in which religious ideas originate or take root. When we have gathered all the possible facts of heredity and environment there still remains this greatest thing of all, personality, to account for, or rather, to describe and value as best we may. The large majority of Mr. Dowie's contemporaries are quick in their judgment of him, pronouncing him "a charlatan," "a faker," "a fanatic," "a humbug," "an actor," "a blackguard," "an impostor." But this will not answer, at least until we have shown good reason for coming to such conclusions, since, during all ages of the Christian Church men have risen as leaders of sects who have since been similarly villified or estimated by their contemporaries, and who, as we judge them now impartially, are seen to be characters from whom mixed influences have come; who have done good as well as harm.

It will hardly do to call John Brown a prophet of righteousness, and yet there was some method in his madness which compels us to regard him as more than a fanatic.

However, in estimating a man of the past we secure as best we can the clearly expressed opinions of his contemporaries, both enemies and friends, and eliminating the co-efficient of prejudice when we can ascertain its extent, we arrive at a balanced valuation. We must then note the streams of influence; the institutions and ideas which he originated or deflected, or checked. There can be little doubt that the press as a voice of public opinion would make short work of Mr. Dowie and pronounce him all bad and his influence inimical to society. A fair sample of this estimate of the man and his

work; one which would receive the hearty amen of the vast majority in the Christian Churches, appeared in the New York Examiner of October 22nd, 1903, as an editorial. It goes briefly into the further problem of the people Mr. Dowie leads and intimates what may be reasons for his great power over so large a group of people:

ALL THERE IS TO THE REV. JOHN ALEXANDER DOWIE.

There are a number of good reasons for Dowie's failure in New York, not the least among them being that he is a bore. The Overseer of Zion really has nothing to say, and says that nothing so stupidly that a few minutes of him suffice to tire ordinarily intelligent people. . . .

There is no mystery about Dowie's succes as a "leader and organizer of men," as to which so much is written. You have but to see the men he leads in order to understand him. They are as inferior physically as mentally. Hardly without exception they are weak-framed, dull-witted creatures of the sort who crave a master as a dog does. Dowie at Zion City is the one-eyed King in the country of blind men. He has abounding vigor, limitless egotism and the exhaustless impudence of the born fakir. And like all born fakirs, he is as greedy as shameless.

It does Dowie too much honor to suspect him of fanaticism. There is no sincerity to the man, except in his determination to keep up and increase the fine business he has established. He knows that the world is rich in fools, and he is forever working to get them to enlist in his tithe-paying army. The larger his army grows the easier it is to add to it, for the desire to join a parading, singing, and especially a uniformed host, rises strongly in the unattached nonentity when the brass-banding procession passes. To be one of a sharply bossed and thoroughly drilled corps is a relief and a delight to the flabby and ignorant, since it exempts them from the effort to boss themselves.

Dowie is a conscious humbug, whose platform arts do not rise at all above those of the less ambitious and more sensitive fakirs who sell patent medicines at night under gasoline torches on the street corners of country towns. The seeming furies in which he throws himself are transparently calculated. They seem to be his chief stock in trade. If he has capacity for connected and sustained discourse, he has not shown it in New York. The burst of simulated rage at the newspapers and the clergy are by way of advertisement. He is aware that the expectation of hearing him revile eminent persons and belch squalid vituperation at the press will draw crowds. The kind of notice that he gets from the newspapers, of which he affects to complain, is precisely the kind of notice he desires and fishes for. He loves notoriety for its own sake, aside from the money it

brings him. To have the centre of the stage in the presence of a great crowd, even though that crowd views him with contemptuous curiosity and aversion, is to him what a bottle is to a drunkard. He could not endure obscurity.

Of mountainous vanity, Dowie is destitute of pride, and long ago parted with self-respect. His love of power is a debasing passion. Since as a regular clergyman he could not rise to distinction, he has sought conspicuousness and power by becoming a shouting mountebank, and struts at the head of his Falstaffian army, gorgeous as a drum major. The drunkard may prefer champagne, but if champagne is not to be had he will drink the drippings of beer kegs.

His experience in the pulpit and as a pastor in the days before he became depraved into what he is gives Dowie special knowledge of how to insult Christian men and women in their tenderest feelings and to provoke retort from the clergy, which means advertisement, and advertisement is what this repulsive charlatan lives by.

It is creditable to the intelligence and moral sense of New York that failure complete, humiliating and, let it be hoped, smashing, has come to this preacher whose own prominence and profit are his only gospel. Dowie in seeking a metropolitan triumph has but pilloried himself. It is seen that he has no message to humanity: that he is a posturing and bellowing pretender, that he is without intellect, or eloquence, or wit, or zeal for anything save his own glorification as the leader of a band of human misfits that would follow any leader who cared to shout orders to them. It is true that he has business ability, which is not a rare talent, but it is combined with the cunning and effrontery of the professional fraud.

A coarse-grained, low-minded, shame-bereft money-greedy adventurer, playing one minute the ecstatic dervish, the next the foul-mouthed, furious, blackguard—that is Dowie, and all there is to Dowie. New York has wondered and laughed, and finally been overcome with a disgust in which there is, and can be, mingled no pity, except for the dupes of so gross and rapacious an impostor.

This may seem hard, but for a man who has been accustomed to the kindly spirit usually shown by a speaker in the presence of an audience, doing him the favor of giving him a hearing, it does not seem unjust, altho it is not a correct judgment of his character in all respects. It makes no allowance for the element of self-deception.*

* The appearance of Mr. Dowie. In Everybody's Magazine 9: 567, I. K. Friedman says: "His appearance despite the shortness of his frame, his tendency to fatness, his bow legs and his baldness is rather attractive.

If character and spirit are revealed in the words used to express thoughts, Mr. Dowie is to say the least an extraordinary man, for one has but to hear him once, to learn that he is a master of the vilest invectives, the most offensive billingsgate; that the elemental passions of anger, pride, hate, selfishness are still uncontrolled in him only a casual observer would clearly see.

It is interesting to notice his chopped, interjectory style of speaking, and cull out a few of his choicest abusive terms.

He really wears the aspect of benevolence and looks the patriarch. . . . His shoulders are straight and ample, his eyes bright and piercing, his beard white and flowing. Of his appearance he is extremely vain, showing that he is just as human as those who would cure by methods less divine, and he keeps the official photographer of Zion busy by his constant posing—now in this position, now in that before the untiring eye of the camera. . . . His religion is the only ancient institution Dowie will tolerate; in all else he is rigidly up to the hour. Professing a contempt for secular institutions and wordly literature he yet inconsistently sends daughter and son to the best among our American Universities. . . . The things rendered unto Elijah the Second are shrewedly invested by Elijah the Restorer for the benefit of John Alexander Dowie. . . . His hobby is the collection of rare old English magazines that his more worthy forbears delighted in. His home in Zion City built in the English style of architecture is lavishly furnished, there is a stable full of costly equipages. A summer home across the lake is maintained in great luxury. Indeed the man's vanity and love of ostentation find an outlet in innumerable forms of gaudy and expressive display. By way of justification he is said to have once remarked that the Pope of Rome is surrounded by the best that earth can afford and there is no reason why the Overseer of the C. C. C. should be left a whit behind. . . . His private life has been in accordance with the strictest and most conventional moral laws." (This was the uniform belief of the public so far as I could discover as well as his people, with perhaps the intimation of certain irregularities in the use of Zion money, and overbearing tyranny, by those driven out of Zion until the transfer of the property by Overseer Voliva and the return of Mr. Dowie from Mexico. Then the charges of immorality were first hinted by the usurping officers of Zion.) "One is told of the Restorer's physical cowardice hid under an air of bravado, of his fear of lightning and thunder. Constantly near him is a body guard of strong men, and he maintains a vigilant secret service department."

An analysis of this large output of indecent epithets shows poverty of invention, but earnestness in utterance. A New York editor has pointed out that in his Madison Square Garden harangues there are at least thirty-five epithets used, eleven, or thirty per cent, being variations of the uncomplimentary designation of an adversary as "a dog." "Cur," "hound," "dirty yellow dogs," "dirty hungry dogs," "stupid dogs," hungry filthy curs," give an idea of what use Mr. Dowie makes of this term. The animal kingdom is further drawn on until it is almost incredible that any audience of ordinarily decent people could tolerate his spoken address. "Flies," "rats," "lice," "maggots," "pigs," "swine," with certain variation, frequently occur in his speeches.*

Lacking in inventiveness he time after time uses a form of epithet grown familiar to all who go to hear him, "stink pot," "whiskey pot," "beer pot," and "drug pot." This is sufficient to indicate that the language of the gutter falls readily from the lips of Mr. Dowie. (It is true that the worst of these terms occur in the later years of his ministry, being the outcome in part, at least, of the opposition and abuse and ridicule to which the "prophet" has been subjected. In addition however to indicating lack of poise and true self-possession, they show the degeneracy or tendency to degeneracy of his moral character. This point is discussed more fully later.

It is generally conceded that a man's writings are more carefully worded and furnish materials for estimating the man's guarded moments. They show him when studied by true methods of criticism, as he is willing to be known. Mr. Dowie's publications are less tinctured with such foulness, but they breathe a spirit of braggadocio, of conceit, of absolute confidence in himself, of presumption, and of shamelessness.†

*Mrs. Dowie told me that during his New York visitation he very greatly overworked being on the go from 5 a. m. until midnight taking charge of three large meetings each day and that his irritability was to be accounted for at least partially by this fact.

† The evolution or devolution of his character is reflected in his words, plans and achievements.

His pamphlet "The Gospel of Divine Healing and How I came to preach it," quoted in full on pages 30-33 takes us into an atmosphere entirely different from his spoken discourse.

Compared with other personal statements, those of men whose sincerity and worth are undoubted, this pamphlet certainly carries a tone of sincerity and an atmosphere of truth. As to the question of the healing it describes no facts are at hand, but from the statement he has given, this man evidently felt himself discovering, and using effectively, a power which is not ordinarily claimed, and in a tone of perfect confidence says he has found Christ's power to heal, "just the same today." The reverence, fair degree of modesty, earnestness, and absolute confidence, indicate that in beginning his ministry of healing as he terms it, Mr. Dowie was sincere, and felt that he possessed a real message which he was bound to proclaim.

When he appeared in America in 1888 he came to spread belief in divine healing by a personal ministry, and healing was the main element in his preaching, altho he was at that time quite bald, a sign of imperfect health.* I am aware that there is a difference of opinion at this point, but the statement that hair disease indicates imperfect health and ought to be included in "all diseases" is certainly true. He then knew that healing of all manner of sickness and disease was an impossibility, for he did not heal himself of this disease of the scalp.† What

* "The Dr. suffers from dyspepsia and frequently can't keep his food down, but the rank and file don't know this. I was driving with him once on Lake Shore drive and he had to part company with his dinner over the side of the carriage." (Letter from former Lace Factory Manager —extract.) It is hardly to be questioned that in addition to his baldness, and the wearing of glasses, that Mr. Dowie has been far from well at times, altho making constantly the public statement that he was an entirely well man. This recent sickness of his in which he has had the attendance of a physician is not the first instance in which he has not been able to make his extravagant claims for divine healing good in his own case.

† In the incident of his daughter's death Mr. Dowie does not appear

influence this knowledge had on his moral nature, it is not possible to say, but it must have been toward the blunting of his conscience, if he reflected upon its inconsistency with his teachings. Perhaps however this was not a drawback to his full belief—and honest belief, in his teaching concerning divine healing.

The success which attended his preaching of divine healing and the number of persons ready and eager to hear, changed his purpose of passing through the United States and returning to Melbourne. Mr. Dowie was an opportunist at this stage of his career—his success emboldened him. He succeeded in securing a large following, in arresting public attention and had a widespread newspaper notoriety. When the idea of calling his followers out of the churches into a distinct organization took hold of him is not known, but he feels his way carefully, and with an insight that is remarkable, times every movement to the state of preparedness of his followers. The cleverness of the man is revealed in the skill with which he handles his affairs during the period of organization. While he knew what the claims were that in time he would make, he shrewdly conceals it under a veil of modesty, and what can hardly fail to appear as false humility when the later stupendous claims are made.*

consistent with his claims that all manner of sickness and disease can be healed, but of course this happened much later—in 1902. He says: "The only sad loss I have had was when one dear child was dead before I got to her." Here is an untruth and an inconsistency—his daughter was not dead, but lingered some time after he reached her side—twelve hours—in any case he knew of her accident and claims that healing can be accomplished at a distance.

* The question naturally arises, why was Mr. Dowie able to persuade a sufficient following to leave the existing religious organizations to accept his doctrines and submit to his plans. The same question is answered in respect to Joseph Smith and the rise of Mormonism in "The Founder of Mormonism," Chapter II, I. W. Riley, in so far as it relates to conditions favorable to Smith existing in western New York at the time of his visions. We will discuss it under the heading, The People of Zion.

In his address of January 22, 1896,* he sets forth the Divine organization of the church. 1 Cor. 12:28 reads: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." He says "Now then, what is the way of perfect wisdom as to the order of the church? What is the first office God has established?" Answer, "Apostles." The second?" "Prophets." "The third?" "Teachers." "Now then, did God form a church with these officers?" "He did." "Is that the order of the church of God?" "It is." "Does the church of God ever alter?" "No." "Can the church of God be acceptable to Christ if it is not organized after His own order?" "No."†

"Now the question arises, is the Apostolic office a perpetual one?" . . . "I affirm that the church cannot be changed and cannot be Catholic unless it is Apostolic. The apostolic office must be declared as belonging to the church, if we shall form a church and it shall be declared to be a perpetual office. It is our duty to declare that the church of God shall eventually and as speedily as possible, be so organized. We have nothing to do with consequences. God will call his apostles in his own time and way by the Holy Spirit."

An exposition of the idea of the permanence of the apostolic, prophetic and teaching office follows, in which Mr. Dowie asserts that every apostle was also a prophet and a teacher.‡ In the address of February 5, 1896, he says in speaking of the continuance of inspiration, "In regard to this, I say, that if I

*Reprints of Report of First and Second Conference held in 1896 looking towards the formation of the C. C. C., L. of H., Vol. 15, No. 21. p. 209.

†The people respond in unison—a common way he has of securing approbation in anything whatever he has in mind. It is remarkable with what promptness and unanimity his people reply to his questions. All this is a general line of evidence for believing them highly suggestible. See Chapter People of Zion.

‡L. of H., September 10, 1904, pp. 709-10.

am God's minister in this matter, and I write to you something that is in accord with Scripture, then you are bound to receive that just as much as if the Apostle Paul wrote it. You will please to observe my qualifications. If I write to you something that is in perfect accord with the word of God I have just as much right to write that as the Apostle Paul had to write. Not to add to the word of God, but to explain and apply it."

Rev. Dr. Burns asks the question, "Are we then to understand if there should be some future apostles, that we are to build upon them, as upon the First Apostles?"

Mr. Dowie: . . . "The same organization is just as necessary today as it was nineteen centuries ago. That is the position." Mr. Marsh. "If we are worthy of the office, the office will come to us, and if we are not, it won't."

Mr. Dowie: "I am not claiming any office; no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be recognized as a prophet. I have not stood here claiming to be recognized as an apostle. I have stood here as an authoritative teacher. If I am a leader, I am a leader. If I am a teacher, I am a teacher. If I am a prophet, I am a prophet. If I am an apostle, I am an apostle. I am so whether you recgnize it or not. I am so whether I recognize it or not. I am just what God made me, and at this moment I claim no prophetic or apostolic office power. I said in my first address, distinctly and positively, that I did not see the apostles."

Mr. Calverly then makes quite a speech and among other things says* "In regard to one point: I remember Dr. Dowie saying in a kind of sad and gloomy way; 'I don't know that I can see any of the apostles yet,' but I think I can see one, and I think he is the chief of modern apostles," looking to Dr. Dowie amid great applause.†

* L. of H. Vol. 15, No. 21, pp. 717-18.

† Notice the consummate skill of Mr. Dowie as a "Promoter." He edited of course all reports from which the quotations are taken.

Dr. Dowie: "I have not the slightest idea, not the slightest, but that our dear Brother Calverly spoke with that perfect honesty which has always characterized him, and that he would not have been guilty, for a moment, of flattery. I would despise a man who would attempt to flatter me, and I do not imply, for a moment, but what Brother Calverly was perfectly honest in proclaiming me to be an apostle."

"But I am too perfectly honest when with no mock humility I say to you, from my heart, I do not think I have reached a deep enough depth of true humility, . . . for the high office of apostle, such as he had reached who would say and mean it too, 'I am less than the least of all saints, and not worthy to be called an apostle.' But if my good Lord can ever get me low enough in self-abasement, and self-effacement, to be truly what I want to be, and hope in a measure I am, 'a servant of the servants of the Lord,' why then I should be an apostle by really becoming the servant of all. . . . If I should be called to that office, I feel I should be called in the depth of my heart to die. I do not think I am afraid to die for Christ; I live for him. . . . I do not know if any persons here have got a notion in their minds that the apostolic office means a high pompous position, wearing a tiara and swaying a scepter, if so they are entirely wrong. It means a high position truly, but the power of one who can take the lowest place." This really seems like humor in the light of subsequent developments. If Mr. Dowie has ever shown any real humility, either before or after it has not been very evident to most impartial readers of the Leaves of Healing, or hearers of Mr. Dowie.

"I think some of you have got a very false conception of power in the church of God. Power in the church of God is not like power in the government of the United States, where a man climbs to the top of a pyramid of his fellows to the acme of his ambition, and there makes it fulfill his personal pride and purpose. Power in the church of God is shown in this, that a man shall get lower, and lower, and lower, until he can put his very spirit, soul and body underneath the

miseries and at the feet of a sin-cursed and disease-smitten humanity and live and die for it—this is what I understand by Apostolic office." (Great applause.)

From these quotations, which are made at length purposely to show Mr. Dowie's spirit, we see that he affects an unwillingness to be more than a teacher, and claims no prophetic power. True, some of his people would go ahead of him and regard him as an apostle, but by prophet and apostle his followers did not then understand what Mr. Dowie had in mind. In time he would claim to be Elijah the Restorer, and the First Apostle, really standing in the place of Christ to the Christian Catholic Church of his organizing.

We can almost look into his mind and say he knew this to be the outcome and that he hyprocritically feigned a lowliness that shrunk back from this place of power, when his every subsequent action has shown him to thirst for authority and power. The wonder is that his followers, even the more intelligent of his officers, (excepting an occasional objector, who is summarily dealt with and dismissed from Zion) accepted his absolutism as perfectly right and proper.* Mr. Dowie in 1896 may have "doubted whereunto this thing would grow," but to whatever extent it did grow he was clearly determined to be the head. Every element introduced into the reports are calculated to strengthen his hold upon a people already inclined to have him for a leader. Added to great patience in biding his time is a shrewdness bordering upon hyprocricy, which led an unwary following, step by step, to the place where they must accept the alternative of renouncing him entirely, or giving him more authority, until he came to be strong enough to assume absolute authority, and then point back to the beginning of his movement and show that such had been the drift of events from the first. It is analogous to the way the claim of papal infallibility was supported after the dogma

*Since writing this I learned from Mrs. Dowie that there has been an undercurrent of objection altho no one seemed to dare oppose him openly.

had been enunciated, and is a familiar phenomenon in history.*

* There was a significant remark made by Mr. Dowie in this same Conference, Feb. 5, 1896. (L. of H., September 10, 1904, p. 715) showing his shrewdness: "My address upon organization, and the basis of organization as set forth in the address of January 22, 1896, are open, not for discussion by those who are not prepared to associate themselves with us, because we have not any time to hear them, but for any intelligent remarks, and for questions, by those who are in sympathy with us, and who have a desire, if they can see with us, to go forward in the organization of this church." Here we see that one who was not in full sympathy with the movement was not to speak. It has been demonstrated time and again that if a leader of any movement can prevent dissenting voices being heard, the appearance of unanimity will bring many, otherwise undecided, into the movement. Mr. Dowie was ever awake to psychological moments for presenting his plans, and always saw to it that the atmosphere would favor his projects. A friend of mine was compelled to leave a divine healing meeting of Mr. Dowie's because he said plainly, when asked, that he didn't believe in such healings at all.

CHAPTER III.

CHARACTERIZATION.—CONTINUED.

The claim is made that the early conference resulted in only a provisional organization, and that the organization of the church as it came to exist, with John Alexander already declared Apostle, the others to be selected,* was clearly intended to be the ultimate outcome of the steps taken in 1896.

In a personal letter, Leaves of Healing of September 10, 1904, which is by its position in the paper, evidently apologetic, and designed to make "straight the path" for the First Apostle, Mr. Dowie himself says, "These reports† will give careful readers a clear view of the evolution of the Christian Catholic Church in Zion, in one city, of less than five hundred members, to a world-wide church, numbering scores of thousands of members. . . . They also trace the Divine evolution, by the Holy Spirit, of their leader from a Christian teacher and the prophet of the Restoration into a divinely-commissioned Apostle. . . . As the teacher of the Christian Catholic Church in Zion, . . . I continued to develop practically these principles in my ministry, and God used me to prepare the church for the declaration of June 2, 1901. I there stood forth before an immense audience in the Chicago Auditorium and declared that God had sent me as John

*On December 18, 1905, when Mr. Dowie, because of failing health, abdicated his place of supreme power in Zion and gave the temporal matters into the care of a triumvirate, Overseer Speicher, Judge V. V. Barnes, and Deacon Granger, he also saw the necessity of indicating who the other apostles would be and so declared that those whom he should select would be raised to that dignity the following summer, 1906.

†Reports of conferences of ordained officers on the subject of the restoration of the Apostolic office to the church.

the Baptist had been sent, in the 'Spirit and power of Elijah.' . . . I have prepared the church for the declaration, which, God permitting, I shall make on Lord's day afternoon, September 18th, in Shiloh Tabernacle, Zion City, as the divinely-commissioned First Apostle of the Christian Catholic Apostolic Church in Zion."

One who holds office in Zion said to me "this isn't unexpected; this declaration that Dr. Dowie is the First Apostle; the well-informed in Zion have known it all along;" and Mr. Dowie's own word's are "I have prepared the church for the declaration." Mr. Dowie had it planned; the well-informed knew; the people had to be prepared. We cannot escape the coviction that Mr. Dowie had foresight and shrewdness of an extraordinary sort. The majority of his followers at the organization of the Christian Catholic Church little dreamed such would be the outcome, and the mass of those who have been made followers since, came into his church scarcely giving it a thought. But they have been "prepared." Boldness in conception and patience in execution are immediately seen to be among Mr. Dowie's characteristics. He is not simply the child of accident, altho this he was when he discovered the success of his divine healing schemes in this country. He is a man of power, for it required great skill to take advantage of this discovery, and turn it to such good account in the founding and furthering of his enterprises. He clearly proves in this his ability, and his followers can justly claim that their leader is a great man. A cartoon in this same copy of the Leaves of Healing, September 10, 1904, indicated that Mr. Dowie had the conception of the present organization of Zion when he addressed the conference in Chicago, January 22, 1896, before the temporary organization had been formed. In the cartoon is a large stone building representing a power house, with the words "Apostolic Organization" over the arched doorway, and a flag flying above the roof with the words "Apostolic Power House." Scaffoldings in front are labelled, "Temporary organization Christian Catholic

Church in Zion." A wooden building of smaller dimensions at one side flies the flag "Temporary organization, Prophetic Ministry." In one corner is given a quotation from Mr. Dowie's speech of January 22, 1896: "I affirm that the church cannot be Christian, and cannot be Catholic, unless it is Apostolic. The Apostolic office must be declared as belonging to the church . . . and it shall be declared to be a perpetual office. It is our duty to declare that the church of God shall eventually, and as speedily as possible, be so organized. We have nothing to do with consequences. God will call His apostles in His own time and way by the Holy Spirit." *

Mr. Dowie may have become "intoxicated with notoriety" and this intoxication may in part account for his bold assumptions, but that forethought, practical sagacity, and cleverness of execution and administration are seen in this carefully planned and administered movement none can deny. He had great ability and manifest power to bring things to pass with a large measure of success. His executive and administrative ability could easily exist apart from any question of sincerity or duplicity, but there must be sufficient motive for his persistence and patient working out of his plans. In the preaching of divine healing it is clear from the apologetic cited † that he

* In this same cartoon at one side Mr. Dowie is standing by a work bench marked "Restoration Work Bench" with carpenter's tools to represent "The Master Builder." He is unrolling what represents his specifications which read: "So then ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone," Eph. 2: 19, 20. The cartoon is really clever and, just as does every advertisement or publication that goes forth from Zion, it lauds Mr. Dowie and furnishes suggestion to establish in the minds of Zion's people the importance, wisdom and power of their leader. The cartoonist in Zion, Deacon Champe, who illustrates Mr. Dowie's addresses or some special announcement, has excellent ability and Mr. Dowie with keen insight has made use of the "wisdom of the children of the world" in attracting the attention of outsiders to his Zion.

† Pages 30-33.

began it in all sincerity, and developed what he terms his gospel of "salvation, healing and holy living" from an honest conviction that he was restoring neglected truths of the Bible to their rightful place. The secret of much of his tenacity, endurance, persistence, fearlessness and success, is found in the fact that he began as he verily believed by hearing and heeding God's call in circumstances and in the Bible. Accepting the Bible as he evidently does as a code of authority, in a literal, legalistic way, (and he has plenty of company in this among better balanced interpreters) he has found materials upon which to build his system of "salvation, healing and holy living," without any twist of conscience, however much his judgment might err in the interpretation of particular passages, and his philosophy be at fault. Entire moral consistency is possible to him even while holding and teaching the doctrines upon which he lays special emphasis. People of absolutely unquestioned moral consistency had been teaching "divine healing" and kindred ideas, "tobacco as a cause of disease," "sickness caused by sin and Satan," "poisonous effects of oysters and swine's flesh," long before Mr. Dowie began his career in this country. Nearly every one of the ideas of Mr. Dowie on these subjects are presented in the pamphlets published by Evangelist J. J. Scruby of Dayton, Ohio, and the same Biblical authority quoted in their support. Yet Mr. Scruby has no faith in the Christian Catholic Church in Zion movement of Mr. Dowie.

We are compelled to think therefore that in coming to the place where he felt it a duty to preach "divine healing" and its corollary "holy living," Mr. Dowie was at least sincere, and furthermore that in continuing the proclamation of these ideas after his success was assured, he does so from moral conviction. What mixture of other motives there may be to make him continue insisting upon these ideas can only be partially ascertained. These teachings are found to influence certain classes who thus further his general plan of building up an immense industrial movement. "Divine healing," which

arrests the attention, and "clean living," which enlists the interest of many in the churches who can furnish capital for his commercial enterprises, are preached with even greater emphasis, since they are seen to be effective.

So Mr. Dowie has created for himself a double moral consciousness, on the one hand conscientiously following the bidding of a legalistically interpreted code of authority, the Bible, and doing what a mistaken interpretation leads him to feel his duty, because an accidental incident brought it to his attention. On the other, intoxicated with success, and power, he has come to feel himself in an extraordinary way a channel of God's grace to the world; is morally insane enough to believe in his own greatness, and to use every means available, deception and hypocrisy included, to further his will, which he has confounded with that of God. He preaches his three-fold gospel of "salvation, healing and holy living" conscientiously, and not a small part of his power rests upon the ethical force of his teachings as well as upon the hope of healing his followers have. He genuinely believes in himself, indeed so firmly does he believe in himself that in his consciousness he has identified himself with Elijah, honestly believing that he is a re-incarnation of that personage. We call this self-deception for want of a better term, but whatever it is, it wonderfully reinforces his mental and moral nature to have a consciousness of this kind.

In regard to the title Elijah he says "The name is not a title; it is a reality. I firmly believe in common with tens of thousands of my followers that I have been sent by God in the 'Spirit and power of Elijah' as the third and last manifestation of that prophet.

"The first manifestation was in Elijah (which means Jehovah is my God) twenty-eight centuries ago, when the worship of Baal was triumphant in Israel. This was Elijah the Destroyer.

"The second manifestation was in the person of John the Baptist. Matthew 13:14. He was Elijah the Preparer.

"The third manifestation of Elijah is in my person, of whom Christ spoke, after John the Baptist's death, when he admitted the correctness of the rabbinical contention 'Elijah must first come,' saying 'Elijah indeed cometh and shall restore all things.' I am Elijah the Restorer."

One cannot listen to Mr. Dowie and doubt his sincerity of belief in himself and his work. If he has "hypnotized his followers," as his critics claim, he has doubly hypnotized himself. He has certainly come to believe that he is Elijah and has come to this conviction by the law of suggestion. Perhaps we can trace the steps leading to this particular conviction, which is more than a hallucination, for he has lived with it, at least since June, 1901. The Bible is his authority. Whatever he thinks it enjoins it is easy to accept as a duty. It taught "divine healing" as he thought. It gave the form of the primitive church organization, which called for apostles, prophets, and teachers. It spoke of a restorer of all things, and among these divine healing and primitive officers and powers were to be included. This restorer would be, according to Jesus, none other than Elijah. Mr. Dowie had already restored divine healing and a true conception of primitive organization, (as he thought) and was placing emphasis upon repentance and holy living, primitive doctrines. The thought may have come to Mr. Dowie, first, "I am he," that is Elijah the Restorer, suggested by these circumstances and apparent coincidences between his "restoring" and the work of the predicted "restorer." Or it may have come to some of his followers more susceptible to suggestion by circumstances. Among the "tens of thousands" of his people, of whom he speaks as believing "that I have been sent by God 'in the spirit and power of Elijah.'" there were some "well-informed ones" who had suggested to Mr. Dowie that he was indeed "that prophet." If the suggestion came first through his seeing the relation between what he was doing and what he interpreted the scriptures as teaching that the predicted Elijah would do, he gladly welcomed the further suggestion of those of his followers who

had also seen it, or if it was brought to his attention by his friends first, he could easily come to see that the scripture idea of a restorer as he held it coincided with his own character and work. A conceit and feeling of importance which appears in all of his published works would only too readily welcome, entertain and fully adopt the suggestion. Mr. Dowie is self-hypnotized or hypnotized by his following.

His love of power and notoriety and flattery, the existence of which need no proving, would furnish reinforcement to the suggestion.* Thus it becomes a conviction furnishing sufficient motive to lead to its public announcement irrespective of the attitude of hostile critics or the loss of a few followers.

It is because he was drunk with power and love of notoriety, rather than because of conscious hypocricy, that he yielded to the suggestion or suggestions.

To an ability for business, and for religious leadership, by no means mediocre, as proven by the accumulation of a valuable property,† and the absolute confidence of a growing religious constituency, is thus added all the inspiration of a consciousness that he is fulfilling God's will and doing the work of a great prophet. Imagine a missionary of more than ordinary ability, but with some mental or spiritual weakness, led to feel himself a reincarnation of the Apostle Paul. The glorious ideal of fearlessness, devotional loyalty to Christ, endurance, and achievement, found in Paul, would furnish that missionary with stimulus sufficient to dare any danger and undertake any project for evangelizing a world, which he deemed lost without his message. Add to this ability of the missionary an insatiable love of power, and thirst for notoriety, and a conceit for being considered odd and unusual, and you have the combination which made Mr. Dowie a man of influence—a megalomaniac of the more powerful sort.

* His family confess his love for praise and the readiness with which he has yielded to any who have flattered him.

† It might better be said ability as a promoter as his administrative ability in business has been shown to have been greatly over-estimated.

How did he come to add the title of Apostle to that of Overseer and Prophet? The answer to this does no more than illustrate the fact that Mr. Dowie is mentally consistent in carrying out his plans and views of Scripture teaching. The original authorities in the church he says were apostles, prophets, teachers. It also illustrates the plausible nature of Scripture interpretation accepted in Zion. Apostles were needed to complete the organization of the Christian Catholic Church. Mr. Dowie, the reincarnation of Elijah and John the Baptist, (one and the same personality) already the General Overseer, will of course be one, the first and for a long time the only. The Ecclesiastical Secretary of Zion explained it to me as follows: "Christ said to the Jews, (speaking of John the Baptist), 'What went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.' The Overseer who is John the Baptist or Elijah is a prophet and more than a prophet; if more than a prophet then an apostle, for that is the only officer in the church greater than a prophet. Hence, John the Baptist was an apostle."

To be an apostle then does not add anything definite to the consciousness of Mr. Dowie, who was living already in the conviction that he is Elijah or John the Baptist, the Restorer. It only adds one more supposed honor to a man who finds it his meat and drink to be honored and titled, and he requires his people to address him as "First Apostle" and to speak of him as such.

Mr. Dowie has developed the vice of the superlative and never loses an opportunity to speak of himself or his work in the most exalted terms. He does this methodically, and it goes a great way toward duly impressing his people with the idea that Zion is one of the most wonderful movements in all history. Before Mr. Dowie's overthrow, a man who inclined toward Zion said to me that Mr. Dowie must indeed be a man of God on account of the great success he was having. This statement was made after quoting some of the statistics Mr. Dowie had powerfully paaraded in one of his papers. Without

discussing the fallacy of this reasoning, which a little look into history would reveal, we notice the fact that Mr. Dowie's shrewdness in duly impressing his people, and his vanity, are both displayed in his own account of his affairs, and have had great influence. Here are samples of his statements:*

"Our mail arriving in great piles, and representing every land beneath the sun, and every State in this Union, sometimes to the number of 2,000 letters a week, the wonderful and ever-increasing number of requests for prayer which come to us not only in these letters, but in telegrams and cablegrams, from all parts of the world, for there is not now a land beneath the sun with which we are not in constant touch, . . . thousands upon thousands gather from Sabbath to Sabbath in Chicago Auditorium and we increasingly find that through these meetings every part of the United States and distant lands are influenced." This last was spoken in 1896 when Mr. Dowie's following was not very large, and while he thus flatters his own vanity he is pumping enthusiasm into his people.

In a personal letter to his people, dated September 9th, 1904, he acknowledges that in the winter of 1896 he had only five hundred members in the Christian Catholic Church, hardly consistent with the statements of the foregoing paragraph. But he further says "I stand today amidst the glory of the harvest, surrounded by hundreds upon hundreds of educated experienced people and faithful officers of all ranks; surrounded by sweet singers in thousands; . . . surrounded by tens and tens of thousands of saved and consecrated members of the Christian Catholic Church in Zion; and surrounded by more than eight thousand messengers of God in the splendid organization known as Zion Restoration Host. I stand with my hands upon the lever which controls many mighty powers, such as Zion Printing and Publishing House which I use for God and humanity. I stand in the midst of the City of Zion with its population of many thousands . . . and where

* L. of H., Vol. 15, No. 21, p. 703.

thousands of Zion children and youth throng Zion schools and colleges."*

Mr. Dowie is hardly within the bounds of fact when he says "tens and tens of thousands;" and when he speaks of "thousands of children and youth in Zion City," the spirit of exaggeration is upon him.

He also took particular pains to call attention to the fact that thousands came to hear him in New York, while the preachers who were trying to instruct him how to preach were in the habit of addressing hundreds. In that city he clearly demonstrated during the 1903 visitation that he thirsted to have a multitude giving him attention, and no opportunity has been allowed to pass since then to refer to the multitudes who came to hear, but he fails to mention the sensational and disgraceful means employed to bring out a curiosity smitten crowd.†

In addresses given in Carnegie Hall, New York, November 6th; 1903, Mr. Dowie in one of his inflated moments said: "If I had been as long in New York as I have been in Chicago I would have settled the other day the question as to who should be mayor. 'How?' I will tell you. By securing thirty or forty thousand votes of godly persons all of whom would have voted for the best men, irrespective of party. . . . That is called the balance of power; and I am a great man for considering the balance of power. If I had been working here for a number of years I would have had these thirty thousand men and that would have settled the question."

It is doubtful whether Mr. Dowie could ever have delivered to a party boss in the city of Chicago more than two thousand

*If there ever was a man who has made every individual of his following count somewhere it is Mr. Dowie. The organization has been over-officered and a vast proportion of its financial outlay has been to keep up fine appearances, such as, robed choir, guards, robed officers, enormous expense in photograph plates, etc.

†Consult the files of any of the New York papers, November, 1903, especially with regard to the disclosures about his own father.

votes. In this same speech he says: "I am very glad to know that over all the world Zion City is being admired. Today I was very much amused in reading an incident in a letter from Sydney, Australia. The Premier of West Australia, addressing his colleagues, as they were discussing the question of the new capitol for Australia, said: "Why don't you get down to business? I feel inclined to propose that you let the contract for building this capitol and selecting the site to Mr. Dowie. He will do it on time.'"

These are sufficient to show when taken along with what any one can see who attends a service conducted by Mr. Dowie, that conceit and braggadocio are deeply rooted in him, appearing under a modesty which affects to attribute all his achievements to God.

CHAPTER IV.

CHARACTERIZATION.—CONTINUED.

It seems that not many who are in a position to give expert testimony have made a study of Mr. Dowie. He is generally held by the medical profession to be a superior degenerate.

The New York World, October 22, 1903, published what purported to be the opinion of Dr. E. C. Spitzka, as follows:

"Cases resembling that of the gentleman who is now holding forth at Madison Square Garden are so common and frequent that I do not pay any attention to them," said Dr. Spitzka. "But John Alexander Dowie's case is peculiar; it has features far more attractive to me than the ordinary. . . .

"The man shows the natural result of his career. He has played a false part so long before the world, and to play that part he has been compelled to present the true relations to himself, so constantly, that the false role has become second nature, and now when old age is coming upon him with all its weakening influences it causes a far greater breakdown than old age does in the man who leads an upright and honest life.

"You cannot say that a man of his kind is originally and necessarily a lunatic, but he now falls within that definition, which he might have avoided if he had lived a natural life. He has been so raised by his success into a confidence in his personal magnetism that now, when this personal magnetism is enfeebled by old age, he cannot reconcile himself to recognize his failure, and it leads to the ridiculous demonstration which he is now making upon the stage at the Garden.

"Formerly he was able to control his actions diplomatically, whereas, with old age, he has lost that power and, like a fool, he babbles what he really thinks. All the egotism of old age comes out in its most disgusting form in such cases.

"If a delusion is to be called a false and ridiculous belief, out of which a man cannot be persuaded, Dowie falls under the definition of having delusional insanity.

"I think that Dr. Buckley is in the main right when he charges that Dowie is a lunatic, with megalomania, paranoia and other twists of the mind, although I fail to find the ingenious fantasies in Dowie's schemes which many paranoiacs show. . . .

"Some people may say that my diagnosis does not take into consideration that business ability shown by Dowie and his evident ability to collect tithes and to manage property to remunerative advantage. There are many peculiar and apparently inconsistent combinations in the character of certain insane persons. There are project-making lunatics who unite the most effective talents of the worst and most successful frauds with the hopeless delusions of a disordered mind, and persons of this type have played a part in the world's history which is really remarkable and seldom recognized.

"It was one of these persons who succeeded in precipitating all Europe upon Asian territory—I mean Peter the Hermit. It was another, that Jan of Leyden, who also founded a 'New Zion' in Munster. At first he succeeded in creating a sentiment for him in the country, but his conceit became so over-dominant that he lost control of himself and yielded to his natural instincts. He established polygamy and the whole new foundation went down in wreck and ruin. This 'restorer' also looked after the tithes and insisted that his people give to him one-tenth of their possessions.

"It is in this light that I regard the union of financial genius with imbecility in this so-called 'Dr.' Dowie."

A noted psychologist gives it as his opinion that Mr. Dowie holds his influence over his audiences by employing certain forms of suggestion in a masterly way, namely, the form of direct command, and blunt, over-bearing assertion. "His impudence would be absurd but for the fact that it accomplished its purpose. . . . On the whole, I incline to the belief that a part of his power comes from an element of genuine belief in himself and his work; that is he does not seem to be a mere pretender. The ethical tone of his preaching strikes me as sincere. Of course I regard him as crafty, as consciously planning many things for effect, yet it seems to me possible that he is sufficiently near to insanity to believe the claims he makes as to his Apostolate, etc. The possible extent of self-deception, who can measure?"*

Many things about Mr. Dowie are in accord with the character and career of Joseph Smith. Not that he has ever been as imaginative or visionary, but to somewhat the same characteristics as did Joseph, does he owe his influence upon his people.

* Personal letter from Prof. Geo. A. Coe.

Riley, in "The Founder of Mormonism," p. 233, quotes the American Journal of Phrenology, November, 1866, p. 146, as follows: "Joseph like Swedenborg was a sensitive nature. It is more logical to believe him to have been an earnest religious leader than to have been a non-believer in his own mission. Men never accomplish much when they have not unbounded faith in themselves and their calling . . . The fact that the astute mind of Brigham Young and those of many other remarkable and talented men were fascinated by Joseph is suggestive . . . There was an infinite aim and purpose about the man, which was certainly very taking."

This is true of Mr. Dowie with the possible addition that his commercial schemes show a combining of the fever of modern times to get rich and have monetary power, with "an infinite aim and purpose." However I have not been able to find any trace whatever of epilepsy in Mr. Dowie and am assured upon the statement of Mrs. Dowie that it cannot be shown that his ideas and vagaries are to be thus accounted for, as it is not present in the preceding generations.

In his pamphlet "Dowie Analyzed and Classified" Dr. J. M. Buckley, who has given considerable attention to such characters as Mr. Dowie, says: "His consuming ambition, insatiable love of power, intense self-consciousness, grasp on money and property, vigorous suppression of individuality, commercialism; luxurious way of living, and wholesale entrance of his Zion into real estate speculation and manufacturing, contrast strangely with John the Baptist and with Elijah the Prophet. Reason must first be paralyzed, faith drugged, and this done it would still seem too large and abnormal a conception for open-mouthed credulity to believe that the Christ of the New Testament should choose the evolver and center of such a flamboyant mixture of flesh and spirit to be the Restorer and his special fore-runner. If Dowie believes it, he is in the moonlit borderland of insanity where large movements of limited duration have sometimes originated. If he believes it not he is another imposter.

"The probable genesis of the Dowie of today is this: Beginning his public career with the sincerity and simplicity of the ordinary Christian, he passed into fanaticism, made claims which he believed, but confronted with failures, he sophisticated his conscience and reason to explain them. Lured by ambition, self-confidence, and love of power into great enterprises which made large sums of money necessary to him, he was obliged to manipulate men, and his shrewdness became cunning. Intoxicated by increasing prosperity, he has come, without Divine authority, to believe himself God's special messenger. In that character he judges, denounces, condemns all who do not accept him, and rules his followers with a rod of iron."

This quotation gives the interpretation of the personality of Mr. Dowie, which all the facts seem to warrant. Mr. Dowie is insane with the idea of his own greatness. He is reported to have said that of the three great leaders of this generation, Lord Salisbury in Politics, J. P. Morgan in Finance, and John Alexander Dowie in Religion, John Alexander Dowie is greatest of all, as religion is greater than politics or finance: and since he is also a master of these two. His many utterances which indicate that he is possessed of the delusions that politicians are afraid of him and the votes he can control, that he can, to use his own terminology, "spank" this or that person in authority, indicate partial insanity. To hear him present his claims of being the Messenger of the Covenant, Elijah the Restorer, and that Prophet of whom Moses spake, would awaken a sense of the ludicrous in any one whose critical faculty was at all awake. "The declaration that we are that person (The Messenger, Elijah, and the Prophet) is either what those peculiar theologians . . . the Chicago Press declare it to be, a Great Blasphemy, or it is a Tremendous Fact of the utmost importance to the whole world. We have not assumed it; it has been imposed upon us by God himself.

Had we been deceived in this matter God would have deceived us. That is an impossibility."*

It would seem that the one who was guilty of such naivete as this were not amenable to reason. Notice his logic: "We have this conviction that we are that person. If we are deceived God is a deceiver. This is absurd; God cannot deceive. We are that person (Elijah, etc.)"

Mr. Dowie evidently has the more or less constant consciousness of himself as a God-appointed Restorer and Apostle. This is insanity, or to speak in terms more definite, it is a disease of his personality, a delusion in his consciousness.

Ribot says:† "There are cases of false personality reducible to a fixed idea, to a dominant idea, toward which a whole group of concordant ideas converges, all others being eliminated, practically annihilated. Such are those who believe themselves God, Pope, or Emperor, and speak and act accordinnly." In another place,‡ Ribot says: "At times the transformation approaches to complete metamorphosis; and then the subject entirely overwhelmed by the feeling of his matchless power, proclaims himself Pope, Emperor, God. 'The patient' as Griesinger justly observes,§ 'feeling proud, bold and enlivened, discovering in himself unwonted freedom in his decisions, and feeling the superabundance of his thoughts, is led naturally to have ideas of grandeur, rank, riches or great moral or intellectual power, such as only the fullest liberty of thought and volition can exhibit in like degree. This exaggerated idea of force and of freedom must nevertheless have a motive; there must be in the ego something that corresponds

* The naivete of this statement does not obscure the psychological, perhaps pathological experience underlying it. It came to him as an overwhelming conviction. It is in line with what he believes Scripture teaches God has foretold will be. It is God.

† Th. Ribot: "The Diseases of the Personality," p. 81.

‡ Op. cit., p. 56.

§ Traites des Malades Mentales, p. 265.

to it; the ego must have momentarily become different; and the patient knows no other way of expressing this change than by proclaiming himself Napoleon, Messiah or some other exalted personage.'" This transformation of character may be partial or complete; momentary or permanent.

Ribot says further:* "The study of the intellectual conditions of personality has in store for us a large number of examples of this kind, (as hypnotized subjects upon whom a role or personage is imposed) but the cases that we already know are sufficient to justify our asking what they teach. At first sight, these cases are quite simple as regards mechanics of formation. The first origin is obscure: Why is that particular idea produced and not some other? Usually we know nothing of this; but the morbid conception, once born, grows and increases until its climax is reached by the simple automatism of association."

So Mr. Dowie may be said to have formed the habit of re-regarding himself as a great and divinely appointed Prophet or Apostle, with all that those terms connote according to his understanding of Scripture. September 18, 1904, he sanctified himself as Apostle in the presence of eight thousand of his followers, mitred and clad in gorgeous raiment, with these words upon his lips: "I stand here today as the High Priest on earth and the First Apostle of The Christian Catholic and Apostolic Church in Zion of that High Priest in Heaven."† These can be none other than the words of a man under a mighty delusion, controlled by an idea which has become a habit of mind, a determining factor in his stream of consciousness. Whether of crystal clear sincerity all along in his career, or a crafty poser and conscious deceiver at times, the man is swayed by that other self, that abnormal personality. If sin-

* Op. cit., p. 81.

† I was told by Mrs. Dowie that he was so busy carrying out his program on the day set for the declaration that he neglected making the declaration, but that it was printed, as I have reported it in the L. of H. as having been made by him.

cere and utterly self-deceived, innocent of any breach of moral law; if a poser and deceiver, to that extent a criminal and morally reprehensible according to the magnitude and results of his pretentions. For reasons presented this latter seems to be the case as it stands with Mr. Dowie. Under the sway of a vast delusion, or series of delusions, he still consciously worked fraud and deception. With natural faculties reinforced by a great and all-controlling idea, a moral sense wilfully perverted, he believes a lie himself and craftily supported himself in his position of authority and dictatorship by prostituting every natural or acquired talent he has. Every affection or confidence reposed in him was turned to account to foster the interests of his Zion, which were personal interests for he absolutely owned the entire establishment.*

We would scarcely contend that Mr. Dowie, under the dominance of the idea of his special call and appointment of God, has formed a new ego, as this second self is never able quite to entirely supplant the normal ego for the elements of the original ego preserve enough cohesion to enable it by turns to regain the ascendency. The second or altered personality seems to furnish impulse for most of his acts, but even while this is true the real personality, John Alexander Dowie, with its tremendous mass of sub-conscious and conscious states, not Elijah or The First Apostle, is the force which gives color and meaning to every concept and act of the man. He is insanely rational and rationally insane.†

Mr. Dowie is laboring under the delusion that he is the Restorer of the Primitive Gospel, the First Apostle in the Restored Church, and by a combination of the power this view gave him and his own craftiness he has wrought his great work of gathering thousands into a separate organization, segregating them and building a city.

* A few personal testimonies have been given me of confidence betrayed for his own ends.

† To the alienist belongs the question of deciding if he be fully insane. Cf. Ribot, op. cit. p. 101.

CHAPTER V.

POINT OF CONTACT.

We are to inquire what is his point of contact with the people who accept his claims and become his followers. A casual study of Mr. Dowie's work would lead one to see the emphasis he places upon "divine healing." Every copy of his official organ, Leaves of Healing, the title of which is significant, has one or more published testimonies from those who profess to have been cured of some bodily ailment, disease, or immoral habit, through the prayers of Mr. Dowie or by conformity to the principles which he expounds as God's way of healing. In Shiloh Tabernacle at Zion City, gathered from all quarters, are exhibited on the walls, crutches, canes, surgical instruments, trusses, and almost every form of apparatus used by the medical profession. These are called trophies and are said to have been put there by the people who once thought they needed them but who no longer have use for them. Then too, divine healing meetings are a regular occurence in Zion City, and at every place where a Zion representative is endeavoing to reach the public by evangelistic work. In a divine healing meeting which I attended at Zion City a large portion of the audience were clearly seen to be afflicted with diseases, or were crippled and disabled. Several invalids in wheel chairs were brought into the room.

In his interview at Havana, Cuba,* (to which reference has been made), Mr. Dowie said: "If you were in my Tabernacle in Zion City any Sunday afternoon, there would be from six to seven thousand people there, and if I were to say, 'everyone of you now present who has been healed in body, through faith in Jesus, stand,' I think almost five thousand would

* L. of H., March 4, 1905.

stand. Nearly everyone in the whole congregation has been healed at one time or another."

Evidence could be multiplied to show that divine healing is Mr. Dowie's chief point of contact with the class of people he has won as followers.

It is clear then that all who become Mr. Dowie's followers believe in divine healing apart from any agency other than the prayer of faith. Indeed the entire gospel which Mr. Dowie professes to preach is "salvation, healing and holy living," and it is the divine healing which arrests attention and awakens interest in Zion and its leader. This point of contact is possible for several reasons: (1) There are a large number of sick people in the world who are willing to resort to any device to be healed. This scarcely needs proof.* (2) A large number of people in the churches are already imbued with a belief in faith or divine healing. In a letter from a man who publishes tracts upon divine healing and who has no use whatever for Zion, he says: "I was the guest of some very dear friends of mine, people of faith, who, like myself, stood for divine healing and kindred truths before Dr. Dowie left Australia for these shores, and who have never

*In The World To-Day, April, 1905, Professor Angell writes: Viewing the situation broadly, it appears to me that two factors are largely responsible for the rapid expansion of the Christian Science movement. The first of these has to do with therapeutic phases of the cult. The present day American is notoriously predisposed to neurasthenic ailments of all kinds. He—and she—live at a high tension, which readily permits the emergence of hypersensitivity of one kind and another, and readily gives an exaggerated neurotic turn to many ailments that normally are free from such complications. Here then is a very large contingent of persons suffering from impaired physical tone, with a morbid interest in their own hygienic welfare. Now, let it be forcefully announced that Christian Science has a panacea for disease, and you will find thousands of these people ready and willing to try it, just as they would try patent medicines. . . ." This same statement would be equally true for Mr. Dowie's Zion movement. Insert "Dowie Movement" where "Christian Science" occurs, and the paragraph need not be otherwise altered, altho people of a different type of culture as a rule are found in Zion.

wavered in their loyalty to the truth. Four years ago, to my great regret, these friends joined the Christian Catholic Church. Knowing how useless it is to reason with people who join such movements, believing them to be of God, I refrained from talking with them about the matter. . . . Finally they went to Zion City to live. . . . I have other friends in the organization."

In another letter he says: "I am not now and never have been connected with Dr. Dowie's work, altho I have considerable respect for him, being well acquainted with the man and his work. But I am one of the 'miserable one-immersionists' as he delights to call Baptists, . . . and cannot bring myself to see as he does about Triune Immersion. Nor can I endorse his teaching concerning universal restoration of men and devils, and I have to smile at the claims he makes. . . . Many of my friends are in Zion and my failure to toe the line with them has resulted in financial loss to my work, so far as they are concerned; but it is better for me to stay as I am, an independent worker along these lines, having fellowship with all who name the name of Christ and depart from iniquity. I was a member of the Baptist church. . . . On Sundays a company of people of 'like precious faith' assemble in a hall in this city. . . . This company is composed of members of nearly every evangelical church in the city, M. E., Baptist, etc. They meet in the afternoon so as not to interfere with the usual church service. . . . That healing has been provided for in the atonement I no more question than I do my salvation, and that is as real to me as existence."

This letter in itself shows (a) that an organized movement for publishing and disseminating belief in divine healing exactly as taught by Mr. Dowie exists in this country (b) a considerable number of people in Evangelical churches read this literature and hold these beliefs (c) they furnish some materials at first hand for Mr. Dowie's organization.

In a pamphlet entitled "Dowieism Exposed" the writer,

Elder I. D. Bowman of Philadelphia, says: "I believed in divine healing from childhood. I became a Bible student in early youth, being taught that the Bible is literally true; when I read divine healing in both the Old and New Testaments, I readily accepted it. I believed that Jesus was the same today; that he never repented of any gifts. Therefore we had a right to expect healing at the present time. For more than twenty years I had this faith before I ever saw or heard of a genuine case of divine healing. A few years before hearing of Dowie, I met devoted christians who claimed to have been healed by simple faith in Jesus Christ. Then I began to read a number of works on the subject—works by A. J. Gordon, A. B. Simpson, Dorothea Trudel, Jennie Smith, etc. Later I was handed a copy of 'Leaves of Healing,' published by Dowie. I examined it carefully and became a subscriber at once. Much in the paper I accepted as truth and thought that Dowie was doing a good work."

This man would naturally be an advocate of divine healing and his office would give him an excellent opportunity to spread the belief before he had ever heard of Mr. Dowie. To what extent Gordon, Simpson, and similar teachers, have spread belief in divine healing we may not surely know, but they have had considerable influence upon a great many in the churches.

But there is further evidence that belief in divine, or faith healing, exists to a considerable extent in the churches. A number of letters of inquiry sent to pastors in regard to the prevalence of belief in divine healing in their church and community have elicited replies such as the following:

"None of the members of my church here believe in divine healing as a therapeutical system. There may be one exception. A number believe that specific relief from pain may and often does come in answer to prayer and without medical treatment."*

* Only one remove from the position of the "average" in Zion, for not all Mr. Dowie's followers are extremists even in the matter of divine healing. I have found a number who would use home remedies.

"Several who are now followers of Dowie were believers in divine healing. One man I distinctly remember told me he could take any quantity of strychnine with impunity. (I do not think he claimed to have done it.)"*

"We have only one who believes in divine healing, and makes it the summum bonum of his creed. We have many who trust God for healing and these care for themselves as best they can by advice and medicine."

"There is one avowed believer in divine healing in my congregation. . . . There are quite a number, myself included, who are opposed to a careless and unnecessary use of drugs."

"Only two who believe in divine healing as taught by Simpson; perhaps two or three more who believe in more properly speaking 'faith cure.'"

"We have a few who believe in divine healing—a few who are Christian Scientists."

"We believe that God sometimes hears prayer and restores the sick who otherwise would not be restored."

"We have one man, and that a leading and intelligent member, who claims that he was healed of a facial trouble on one occasion wholly and solely by prayer."

"There is only one person in my church who believes in divine healing."

"I had four members that went off to follow Dowie and several more leaned that way."

"Your questions trouble me. I have lost two good members of my church in ————, in another three; another went to Zion to be cured, but failed, so did not join. I take great interest in sick people; visit them much, and have almost cured some people."

"Two are typical Dowieites (excluded members.)"

"Seven believe that divine healing is possible."

"Eight per cent of our members believe in divine healing. . . . Ten per cent opposed to doctors, drugs." (In this

*Doubtless based on the statement in Mark 16: 17, 18.

church I learned by personal conversation with the pastor, of a few people inclined to become followers of Mr. Dowie —one man was about to take the step, when Mr. Dowie suggested that he sell his business and invest. At this, he suspecting financial loss of some sort, drew back.)

These answers are to the question, "Have you any members in your church and congregation who believe in divine healing in answer to prayer, apart from other means?" They are not satisfactory, but are selected at random. Almost all to whom letters were sent have had some experience with such people, and the answers quoted indicate that in most of our churches there are one or more persons who are of the sort to whom Mr. Dowie can make direct appeal in the matter of "Healing," and in some cases they have actually left the church to investigate or join Zion. We must remember too that these people are ardent advocates of this belief, which in many instances has become a hobby. "In my congregation is a woman of unquestionable sincerity and fairly good 'gift' in testifying, who while not offensive about it, never loses an opportunity to tell, in public or private, of her healing at the hands Mr. Dowie. She has already partially won over her husband, once a member of a Baptist church, and other members of her family.*

The answers indicate that our churches have been a more or less fertile field for Mr. Dowie to work.

Another line of evidence is that found in the letters received from actual followers of Mr. Dowie, which show that divine healing first arrested their attention and led them to Zion.

"When I slipped and tore up my knee cap and the doctors wanted to put on a cast and if I walked, go with crutches and keep off my feet three or four months, then it was that I found in reading the 'Leaves' and comparing with the word that the Lord is the healer of his people when they repent, confess, restore, make their paths straight. . . . Yes, I was

*A group of persons of "like precious faith," that is, who believe in divine healing meet occasionally at the home of this woman and some not yet convinced, are striving as they say, "to take God at his word, and believe the simple promises for healing."

healed without a cast; the word of God is full of healing—read and ask God to open up the word more fully to you. I will send you a little literature."

"I received your letter asking me for the personal experience in my healing, i will be glad to do so for the glory of God. in Chicago was when i first learned of God as my healer. . . . had been all my life a drunkard. i had the beist doctors that i could git to see if the Deisas of Drink could be taking from me. . . . when i went to Zion home of hope. . . . i thank God that he did take all Dises of Drink and sin from my heart· . . . I will send you a Peais to Read an i am shore that if you will look in your Bible as it will tell you to you will understand Divine healing better." ("Peais to Read," refers to tract "Do you know God's Way of Healing.")

"A simple, childlike faith in God, I believe will best express mother's attitude toward God when she got her healing. She had faith in the Son of God whose atonement was for Spirit, Soul and Body. . . . We are healed as we are saved, through grace."

"I was healed of deafness and cathar of my left ear through Dr. Dowie's prayer. Jesus is the healer, Satan the defiler. . . . Will send you 'Leaves of Healing' and various tracts."

"We, that is my husband and myself, were members of the Evangelical Association, where we heard of the work Dr. Dowie was doing and so I went first to hear him and found that it was Bible truth that he was giving—Salvation, Healing and Holy Living are taught so plainly. How new it seemed that people were being healed and still it is just what Jesus did when on earth. God did so much for our Newton. He was a weak, sickly child from birth . . . one day I took him out to the childrens' meeting and an Elder prayed with him and he was a changed child from that day. . . . Christ seemed more real to us and of course that well of water had to flow. I could not keep it myself but commenced to tell others about it. . . . We finally left the church and joined Zion. . . . we firmly believe in Ex. 15:26, Psalm 103:2 (Who healeth all thy diseases) and if he heals all our diseases then there are none left for the doctors."*

"I knew nothing of Devine healing until i herd Dr. Dowie teach it then i searched my Bible and found it was there. if i had refused to receive it because it was not admitted into the Baptist church or the other

* Ex. 15:26 l. c. reads, "I am Jehovah that healeth thee," and the claus in Ps. 103:2 to which reference is made is, "Who healeth all thy diseases." The perfect naivete which regards God as acting directly upon the human body, ignoring all agencies and means is not susceptible to scientific reasoning at all. It seems almost incredible to one trained in the modern scientific conception of things that so large a number of persons are of such primitive turn of mind.

denominations, I would probably be in my grave today. . . . One does not have to believe in Dr. Dowie as Prophet and Apostle before he can be healed when the heart is right we receive healing through faith in Jesus, but it is a fact that those who receive Devine Healing soon come into the Christian Catholic Church, because the Pastor cannot teach it and remain in his church, and the member cannot testify concerning it. . . . My brother I will ask you to read prayerfully the 'Leaves of Healing' and the result will be a more abundant life in you."

"We were members of the Episcopal church before joining Zion and it was while we still belonged to that church that my dear wife, in answer to our united and heartfelt prayers, was cured of a case of catarrh from which she had suffered since childhood, and which the leading specialists of Chicago had all declared to be incurable. I was cured of rupture by the laying on of hands of an Elder in the Church, supplemented by our own prayers. My broken arm was also a wonderful case of divine healing." (This man has left Zion for various reasons indicated in his letter, but is a firm believer in divine healing still.)*

"I have known of and believed in divine healing long before I heard of Dr. Dowie, altho not always practicing it. I received great blessing at one time. . . . I have friends who have had wonderful healings in answer to the prayer of faith who did not even know of Dr. Dowie. . . . If you need healing go to God as a child to a father and tell Him so . . . and if in earnest you will be able to trust to God for healing."

A man who had been a Methodist Episcopal minister writes "When my

* Another case of ignorance and sophistry is found in this letter which is from a man of some education. He says: "The only place where there is mention in the O. T. of any one employing a doctor, he died. On the other hand there are many places where sorcerers are spoken of in condemnation. The Greek for sorcerer is Pharmakos from which is derived our word pharmacist, so druggists are many times condemned in the Bible." It seems useless to try to answer an argument of this sort. Not "much learning," but "little learning has made the man mad." To convey the original sense of a word to the transliterated word with no regard for the history through which it has passed before and after its transliteration is stupidity that is hardly open to reason; e. g. the word electricity is transliterated from the Greek elektron which means amber, a substance used in pharmacy and the arts. It is possible to conceive that the use of amber was condemned by the Greeks, (it wasn't) but that would in no way affect our attitude toward electricity. Again the word gymnast comes from the Greek word which means naked. The naked Greek athlete or gymnast was not condemned, but a perfectly nude athlete today would in all probability.

wife, having been given up by the doctors, hearing of Dr. Dowie and sending him for prayers, was healed, we were in a position to lay down our Ministry and go to Chicago and stay twelve months to make sure that the Christian Catholic Church is actually Apostolic in its purity as well as its power and that there was no objection to its doctrine or government. I found the doctrines to be those I had become so familiar with from Wesley and loved so well, and I found they were not theories, but that the Gospel truths were wrought out into the lives of the people in a practical way, causing them to clean up their lives and be saved and healed."

"I was not healed at the time I united with the Church (Zion.) I was well. I had been instantly healed years before of Piles. I have had several noted healings since and have seen very many miracles of healing grace."

"My mother-in-law believed in Zion and was healed of numerous diseases, and my sister-in-law was healed of a slight deformity. . . . We have not taken any medicine for over two years and we haven't had a doctor in the house but once. . . . When I am sick I always look to God to deliver me of all evil and confess my sin. If you have been reading Leaves of Healing it hadn't ought to take you long to see the right path and come out from the wordly people. . . . I will pray for you that you may be brought to Zion."

These answers which all breathe the atmosphere of absolute sincerity come in partial reply to the question. "What led you to become a member of Zion?" All from whom an answer came with the exception of one, were led into Zion by the door of healing, having their faith corroborated by other things, to be sure, but this being the main issue with them. The exception is that of a man who, an unfaithful member of a Baptist church, is led to renewed morality and christian living through a wife's mediation. She being a member of Zion by belief in healing led him to unite with the organization through whose teaching he was reclaimed.

In most of the letters there is manifested an eagerness to testify to what the writer has experienced, and one can as he reads, feel this throb of earnestness to spread what has been found helpful. The personal statements that they will do all possible to lead me into the light, and that they are praying for me that I may find my way to Zion, are all but pathetic.

When we remember, therefore, the very large number of christian people who are prone to sickness, and the number in the churches, of course considerably smaller, who believe in divine healing in answer to prayer, we can see how Mr. Dowie got a hearing for the doctrine he emphasizes most. Again we see that every convert to Mr. Dowie, every one who has been healed or who is convinced he has, whether so or not, immediately becomes a willing propagandist.

It is certain, therefore, that a very large majority of Mr. Dowie's followers would never have been such but for his emphasis upon this doctrine and his ability to heal, or to persuade that he has healed. And this vast majority of his humbler followers are sincere and earnest in their belief.*

*I have talked with many who have left the C. C. A. C. because of Mr. Dowie's tyranny, but not one who has renounced belief in divine healing or who does not believe that in his earlier work Mr. Dowie did accomplish healings, or to speak more accurately as representing them, "was mightly used of God in healing many." They may think he is shorn of power now, but his approach to them was by the way of his rather extreme teaching along this line—divine healing.

CHAPTER VI.

PROPAGANDA.

When Mr. Dowie arrived in America and began making converts to the doctrine of divine healing, or to gather those about him who already believed it,* he inspired them all with the idea of the necessity of bearing witness to this faith. When his people were organized apart from the churches he made provision for extending belief in his teachings, and for drawing from the churches any who might be in sympathy with what was taught in Zion. He arranged to have his evangelists and teachers with the Zion literature, go to almost every large center of population and preach his three-fold or "full" gospel of salvation, healing, and holy living.

Not many have come into Zion as first hand converts, but the vast majority have come from the different religious bodies already in existence.

Many of the officers of Zion have come from the denominations. Overseer Speicher was a Baptist minister and physician, Overseer Excell a Seventh Day Adventist, Overseer Piper a Baptist business man, Overseer Braisefield a Presbyterian minister, Overseer Voliva a Disciple minister, Overseer Mason a Baptist missionary, Elder Cossum a Baptist missionary in China, Elder Gay a Baptist minister in Alabama, the Founder of the Gay Lectureship at the Southern Baptist Seminary. And so it goes through almost the entire list.

Every one whom I have personally known in Zion was a Christian before becoming a member there. I have read a

*Chapter on Point of Contact shows how the ground was prepared for him.

few testimonies in the Leaves of Healing of those who were not, but were converted from deep sin by representatives of Zion.

A former member of Zion says, "The majority of those in Zion have been members of the denominations."*

It has clearly been the policy of Mr. Dowie to "evangelize" the existing churches and to draw from them his followers. This is done in various ways. The use of the printed sheet has been one of the most effective. Testimony after testimony is given by Zion people that it was through the Leaves of Healing that they were first led to a knowledge of Zion's teaching, and brought to embrace the "full" gospel.†

Members of Zion are all anxious to distribute tracts and to put their literature into the hands of anyone who will give it a reading. They are of the class, and their beliefs are such, that this form of propagandism is natural to them. This instinctive willingness has been reinforced by Mr. Dowie, who has urged all members to pay the price of subscriptions for the Leaves and other publications, for some one outside of Zion, almost always a christian in one of the churches who

* OVERSEER BRAISEFIELD—"Now one more question I desire to ask.

"It is proper in our testifying and witnessing to give due honor to him who is not yet present. God has honored the ministry of the First Apostle.

"It will be interesting to know how many of you were saved through his personal ministry, through hearing his voice, when he proclaimed the Gospel in this and other lands, through the written Word as it has gone forth in the pages of Leaves of Healing, and through the ministry of those whom he has trained as officers in Zion. Such persons may stand. [A large number in the audience rose.]

"How many were Christians before they heard of Zion? [About three fourths of the audience rose.]

"That is a very suggestive sight.

"Deacon Sloan suggests that you were backsliders."—L. of H., Jan. 7, 1905.

† Testimonials quoted: also L. of H. almost any copy.

might thus be reached and brought into their fellowship.* On the closing pages of L. of H., September 10, 1904, this suggestion occurs in bold type. "We are expecting to see a hearty endorsement of the teachings in this issue, expressed by every reader sending in one or more subscriptions, or at least a remittance for one copy to be sent to some one in need." This particular issue contains a full report of the conferences organizing the C. C. A. C. in Zion, an explanation and historical sketch of Zion.

Some one kindly sent me the Leaves for a year paying the subscription price, when they learned that I was interested in Zion, and large numbers of tracts have also been sent to me by those interested in spreading Zion views.

Mr. Dowie has had a double purpose in printing the testimonies of the different ones who have been healed and helped by Zion. It adds to the general momentum of the movement, furnishing materials of the best sort for promoting his ends; but it also leads the person whose experience is thus printed, to have a special interest in the matter of propagating Zion truth. Almost invariably upon writing to, or becoming acquainted with, a member of Zion whose testimony has been printed, they have sent me a marked copy of that particular paper. Every wise Sunday school superintendent understands this principle practically, and enlists the interest of the children by some method of making them more or less prominent in the work. This has been one of his practical ways of "grouping" his people around the idea of divine healing, himself the

* The following report shows something of the extent of this kind of work.

Zion literature sent out from a free distribution fund provided by Zion's guests and the friends of Zion: Report for three weeks ending October 29, 1904: 30,200 rolls to business men in the United States; 4,400 rolls to Germany; 3,723 rolls to the hotels of the world; 999 rolls to the peerage of Europe; 200 rolls to business men in England; 1,125 rolls to miscellaneous countries; number of rolls for three weeks, 40,647; number of rolls reported to October 29, 1904, 3,450,612.

agent of the healing. What a fascination the story of oneself has when one sees it in print! Most honest men will confess it, and there is a very strong desire to have as many as possible see and read. And so the story of Zion's healings are spread.

These people also bear their testimony verbally and lose no opportunity to urge others to faith in a complete gospel like their own. The burden of their message is, "the churches do not teach a full gospel; they stop with salvation, which we believe and teach with all our strength, but we teach healing and holy living also as a part of the gospel."*

In thus teaching their three-fold gospel they often put a disproportionate emphasis upon healing, but this has been their way of calling attention to the fact that the churches give it practically no place in their thinking and teaching. They emphasize holy living also far more than the churches do; at least under this form of speech and from their legalistic standpoint. They have enforced the doctrine too in their discipline, and in the earlier days of Zion one element of strength was the noble desire of many of the people to part company with their sins and visible vices. Zion and Zion city have been fully exploited as places of clean living, in which the absence of saloons, brothels, theatres, card parties, dancing, etc., makes possible a life free from much of the wordly temptations with which one is ordinarily surrounded. This has made it an attractive place for the extremists of the

*In the L. of H., December, 1905, p. 1, the words in Mk. 16:17, 18 are partially quoted: "These signs shall follow them that believe; in my name shall they cast out devils: . . . they shall lay hands on the sick and they shall recover." The comment is made, "The denominational churches have ceased to claim either of these glorious promises of Christ." Nothing is said about the clauses not quoted which lie between these two; "They shall speak with tongues, they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them," for even Zion has not been able to claim much success along these lines. It should be remarked that both these verses occur in a passage about whose authenticity there is almost universal doubt among scholars.

"unwordly" type, and that this has been an element of strength no one can doubt.*

A prominent official in Zion told me, after having expressed his grave fears about the outcome of certain tendencies in Zion, "These people are a godly people—they have a passion for righteousness." Considerably later he writes as follows: "As to the kind of people who live in this city, I would say they are a righteous people. They have borne with Christian patience much tyranny and injustice. Their patience and loyalty, I believe, have never been equalled. . . . They are far better in my judgment, than those who have ruled over them. In a word there is no discount on this people." The high moral tone of the teaching of Zion, in spite of a certain amount of legalistic self-righteousness, and the suppression of spontaneity, with all the injury to character which that entails, has been of very great help in the spread of Zion's influence among many well-meaning and sincere people in the churches. It has helped the propaganda to be able to cite the evils tolerated in the churches, and then call attention to an organization and city where these are not tolerated.

To the credit of Mr. Dowie, be it said, that he has insisted upon clean living at all times and in his teaching has often made healing depend upon repentance, which really means a forsaking of sinful habits and practices, and restitution. He has also required titheing as a condition of God's continued blessing, and upon people ready to be convinced by specious Scripture argument, this has wonderfully strengthened his hold, incidentally increasing his income.

This leads to an examination of the general method of attack upon the churches by which the susceptible members have been brought to forsake their former allegiance and unite with Zion.

First: All possible has been done to show that the teaching of the churches is insufficient and partial, warped and mis-

* Cf. James' Varieties of Religious Experience, Chapter, "Saintliness."

leading, and their practices in many instances unscriptural or sinful.

Second: It has been attempted to show that the Zion movement is a part of the Scriptural program of "the restoration of all things," and that Zion and its teaching are a restored primitive organization of the church, its officers and its message. Zion is the most effective agent of the Kingdom of God and the full gospel, the preaching and practicing of which bring answer to the prayer, "Thy Kingdom come."

This of course is not a formal program which Mr. Dowie has devised and which his officers have agreed upon: but is an analysis of the actual way the Zion movement, from before the time of its formal organization in 1896, has related itself to the churches. In his interview at Havana, Cuba, Mr. Dowie says,* "As I went on in life, I saw that the mission of the Lord Jesus Christ, was being misconceived, and that the churches were imagining that the people could be blessed and elevated by wearisome services and wearisome repetitions of prayers,† or elevated to God by taking women that sang for the Devil on Saturday night and having them sing for God on Sunday. . . . It did not seem to me that the churches were separate enough from the world, and also it didn't seem to me as if they were in close enough touch with God to be of any help to the world. . . . Now I saw that the church did not get in touch with them (the needy people) and sympathize with them in their toil and do something to improve their condition. And I used to think over what could be done. They gave me what was considered a very fine ecclesiastical position after I returned from Scotland to Australia. . . . But I was very uncomfortable in it and gave up my church. . . . The world was getting more wicked, and the people were getting

* L. of H. March 4, 1905, previously cited.

† I myself sat for four hours in the Tabernacle at Zion city listening to the harangue of Mr. Dowie upon a multitude of subjects, chiefly "secretism," then left for very weariness, a friend of mine remaining another hour until the service closed.

more drunken and dissipated, and the working classes were getting farther away from God. What was to be done and what were they (the churches) doing? I must get to the people! So I threw off my gown and descended from my pulpit, and, having a few thousand dollars, I rented a big theatre in Sydney, and spoke to immense numbers of people. . . . And at last after I went on for many years in my work of salvation, healing and cleansing through faith in Jesus, I found that the only way was to organize my spiritual children into a Catholic church."

The attack began, at least in this country, upon the ministry who were at first friendly toward Mr. Dowie and who in some cases invited him to speak in their churches.* They soon began to lose faith in him however, as pretentious and unbalanced as an exegete, and a fanatic upon the question of divine healing. As early as January, 1889, we find Mr. Dowie at variance with the pastors of California. On January 27, 1899, in the First Baptist church of Oakland, California, Mr. Dowie makes reply to what he terms an attack upon him by the Rev. Dr. E. C. Chapman and the Oakland pastor's union. Mr. Dowie has published this reply, in which it is clearly seen that the issue upon which he joined with the ministers and churches was divine healing.† At the beginning of this reply Mr. Dowie says: "We will take the whole matter to Him in prayer that we may be in such a beautiful spirit of communion and expectancy, that we shall realize his presence here today. . . . Let us expect to get an answer—a direct answer to a direct prayer. . . . Pray with me and for me and for the multitudes of God's dear children who are sitting in the darkness of disease and sickness, and in the shadow of death; who are groaning on beds of pain, and who know not that Christ's seamless dress is by their beds of pain."

*Mr. Dowie has never seemed to appreciate at all the fact that the churches gave him the use of their buildings, in many cases receiving abuse and misrepresentations instead of gratitude.

†Pamphlet "Divine Healing Vindicated."

His prayer opens his controversy,* for by implication these "do not know," because their pastors have never told them. A reply, section by section, to the paper of Dr. Chapman, follows the prayer.

We can only gather what the paper contained, which was read before the pastor's union in criticism of Mr. Dowie, by the quotations from it that Mr. Dowie makes. He calls it the Pastor's Manifesto. The first section really defines divine healing as Mr. Dowie holds it and is as follows: "The distinguishing features of what is known as the doctrine of divine healing may be briefly stated: First, that all bodily ailment is the work of the Devil. The second definition is that Christ came to destroy the works of the Devil. Therefore it is the privilege of all who believe in him to enjoy perfect and perpetual bodily health."

Mr. Dowie says, "We accept it. We believe it is the privilege of all who live in Christ, that Christ shall live in them; that the Holy Spirit shall quicken our mortal flesh." He then quotes Romans 8:11: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies through His Spirit that dwelleth in you," and says, "The Holy Spirit of God is the Spirit of life and health, and if he dwells in our mortal bodies disease will not."

Much of similar import follows in which it seems Mr. Dowie carried his audience with him by reference to Scripture texts at opportune times, and by one of the boldest forms of suggestion, blunt assertion.

*Mr. Dowie began with consummate skill to group his fellow believers into a "struggle group" long before the formal organization of the C. C. C. in Zion. The fact that they have been compelled to fight for a hearing for their favorite doctrine, and have been compelled to unite for defense has had no small part to play in the full loyalty and sacrificing zeal of his followers. (Cf. Article, Conformity and Heresy: A Study in Social Psychology. Geo. H. Vincent. Methodist Review, January, February, 1906.)

The point of the reply with which we are especially dealing comes when Mr. Dowie says, "God raised up Luther and many great reformers, and then the Word of God went abroad, and the church of God has been rising ever since. The doctrine of salvation by the Grace of God through faith in Jesus came back; and now the doctrine of divine healing by Grace through faith in Jesus has come back again."

Audience. "Praise the Lord."*

Mr. Dowie. "The Lord give us power to help in bringing back in its fulless to the church to-day the 'old-time religion,' that tells us Jesus Christ is a present healer."

Audience. "Amen."

Mr. Dowie. " . . . The fact that our Lord himself preached the sermon to the false shepherds in John 10, who had just excommunicated the man born blind to whom He had restored sight shows that it might be no straining of the passage if we applied it literally to those shepherds of today who arrogantly threaten to expel their people and demand that their office-bearers in the church shall resign, because they confess Christ as a present healer. It is a fact beyond all question that the words of Ezekiel 34:4 are applicable to many who persecute their people for seeking the Lord as their healer, and to those of them who hinder the sick from coming to the divine healing streams which are once more flowing through the earth: 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken . . . but with force and rigor have ye ruled over them.'

"It was our Lord's works of healing which especially 'moved with indignation' the shepherds of his day, and it seems as if it were the same to-day; for we are assailed with incredible bitterness by some of our fellow shepherds for daring to teach that there is balm in Gilead, and that Christ is still the physician of his people. . . . Oh that our brethren in the ministry of our Lord would cease to oppose the

* Report printed by Mr. Dowie, "Divine Healing Vindicated."

Gospel of divine healing, and see that they are only fighting against God."

From this position of rebuking the ministers who had attacked his belief and methods in 1880, Mr. Dowie advances to the position a few years later where he regards all the churches as apostasies and denounces them as perverters of the Gospel. Holding that healing is coordinate with salvation in the plan of redemption, he insists that those who believe the full Gospel must not remain in the churches, but come into his organization.

In his pamphlet, "Zion's Protest Aginst Swine's Flesh," page 14, he reports the following dialogue with his audience:

"Jesus Christ is the same yesterday, to-day and forever. If He is the same is He not the same Savior?"

Audience. "Yes."

"The same healer?"

Audience. "Yes."

"Have they (the Heathen) not a right to expect the missionaries to preach an unchangeable deliverer?"

Audience. "Yes."

"I do not blame a Heathen for rejecting Christianity if you offer him only half the Gospel. I do not believe that God will hold the Heathen accountable when you have a missionary there telling him an infernal lie; that the Christ who lived long ago is not the same healer still. I do not believe God will hold him responsible: because the Heathen have sense enough to know that the book in every page of it teaches divine healing; that the whole of the Old Testament has it from Exodus where God gives the Covenant 'I am the Lord that healeth thee,' right through to Revelation, where the leaves of the tree are for the healing of the nations. You cannot find a single hour inside of these thousands of years in which God was not the healer, in which He was not revealed as the healer. Your missionary boards send out your infernal lies, and your medicine chest, and your surgical knives, and tell the Heathen Christ is not the same. Shame on you.

Audience. "Amen."

"Nothing else can save China or any land, but the same old-time religion."

Mr. Dowie was shrewd enough as a leader of people to see that many of those who held to a belief in divine healing were dissatisfied with the churches in which they held their membership, and that for the most part the churches were intolerant of those who made this supreme, or one of the most important articles of their faith. He knew how easy it was to fan this dissatisfaction into a flame and to lead these people to believe the churches "apostate," whose ministers not only would not teach the doctrine, but tried to suppress the testimony of those in the churches who did.

Mr. Dowie says,* "It is impossible to see so long as your sins and your iniquities stand between you and God. You can see nothing unless perhaps it be the Methodist Church, the Baptist Church, the Presbyterian Church, the Congregational Church, the Lutheran Church, or some other denomination. But you cannot see Jesus until you have repented of your sins, and your eyes are opened to see Christ. You are blind. No church can save you. You must see and know. . . . I do not know of a single member of the C. C. C. in Zion who either uses alcohol or nicotine poisons, eats swine's flesh, goes to the theatre, or is in affiliation with the world in its iniquities; . . . It is simply impossible for a true Christian to do these things. A man may call himself a Christian, but if he defiles his body he is being destroyed. He is defiling the temple of God. A defiler of the temple of God may call himself a Christian, but he has no right to expect that any one shall believe it; for he stinks like the Devil." (Laughter.) . . .

"Is the home of a man who calls himself a Christian and never prays with wife or children a Christian home? The man who says Christ is all, and yet raises no voice of praise

* Pamphlet, "Principles, Practices and Purposes of the C. C. C. in Zion," p. 6 ff.

in his home, reads no Word of God, sends his sons and his daughters out of a prayerless home into a Godless world. He is not a Christian. He is a liar. He is a sham. He is a cheat. He is a coward. If such there be in Zion, they had better repent very quickly before we hear of them, or we will put them out. (Laughter.) They must be Methodists or Presbyterians or something of that kind; for the C. C. C. in Zion practices its religion first in its home." *

Scarcely an address of Mr. Dowie's of his later ministry was free from some tirade against the denominations as harborers of all sorts of Devils and hypocrites, with an appeal or blunt command to "come out from among them."

"Let me put it simply and plainly. The purpose of the Christian Catholic Church in Zion is to smash every other church in existence. (Hisses from various parts of the building. Applause from members and friends of Zion.) † . . .

When the Lord Jesus Christ established His Church, he established a church which was intended to smash every church then in existence. The geese and the serpents were not thinking when they hissed. Perhaps they had been drinking. Perhaps they had been stinking with tobacco, and they thought it a nice thing to be able to hiss. I am glad you are here. You have caught it this time, you serpents. (Hisses renewed. Applause from members and friends renewed.) ‡

The Christian Church was established to destroy the Jewish Church and every form of heathen worship. It was established to destroy every kind of apostasy. It was established to destroy evil. The Christian Church was established to destroy hypocrites in every form. (Several scores of people arose and left the building at this point.)

* The "out-and-out" thoroughgoing insistence upon a religion that can be seen, that shows itself openly, has always appealed to the class of people Zion has reached.

† This address was delivered in Philadelphia, when many of those present were not his followers.

‡ Notice how opposition seems to embolden and unite Mr. Dowie's followers.

I am very glad to find that I have made a most moving speech. (Applause. Hisses.) I can tell when there has been good work done. The Devil brings in his ambulance and carries off the wounded. I have no doubt that they will find sympathy in the various churches of the city. I will say the truth no matter what happens. I have a message. I am in a place where I am commanded of my God and of conscience to speak, and if any one does not like it, they can go away. I am at liberty to speak, and speak I will. So far as I can see, the churches of to-day have gone into the way of Baal. Their members, their elders, and their bishops have been bowing at the altar of Baal, the Sun-God, in the Masonic lodge. Yet not all have sinned thus. There are multitudes of good people within these churches. There are multitudes of godly ministers within these churches. There are multitudes who have not bowed the knee to Baal within these churches. They are deceived by their leaders. They are misdirected by their leaders.* . . .

God's will is the destruction of every organization which does not extend the Kingdom of God. I call your attention to the statistics of the denominations, to their own self-confessed failure, and point out to you that the time has come when the Kingdom of God is not being extended by their agency. . . . The things which can be shaken must be taken away. The things to remain are the things which cannot be shaken. Zion has arisen; a Kingdom which cannot be shaken: the Kingdom of God.

Oh God, let that consuming fire destroy evil and establish

*(Personal letter to me.)—"I joined Zion because it was the only way and place you could get the three-fold Gospel teached. There are thousands of people to-day that would like to go and hear Dowie preach, but he is continually raking the worldly churches, and consequently you would rather be in darkness than to step in the light and get some of the true teaching."

From Leaves of Healing:—"There is nothing in the denominations to-day that has such a holding influence upon the people as the beautiful truths of Zion, and that keeps them true and faithful."

good! May that fire which burnt nineteen centuries ago in the destruction of the apostate Jewish Church, destroy every form of apostasy to-day and bring in the reign of God and righteousness." . . .

At the close of this address, Mr. Dowie gives what he terms the CALL. "On what side do you desire to stand? Are you so tied to men and systems that you will be blind to God and His eternal purposes? Are you determined to stand for God, and to live according to conscience? Are you determined to do right, no matter what the results may be? Are you determined to live as nearly in accordance with the commands of Jesus Christ as you can? All who desire to live for God in this way, stand and tell him so. All who desire to live for God, with all your minds, and souls, and strength, stand and pray." (Hundreds arose.)*

PRAYER OF CONSECRATION.

"My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me Thy Holy Spirit. Enable me to trust Thee: to do right to any whom I may have wronged; to repent, to restore, to confess, to do right in Thy sight. Give me Thy Holy Spirit that I may be brave to follow Jesus without the gate as well as within the gate, to bear His cross, to endure His shame, to triumph with Him. Give me Thy Holy Spirit, that I may be pure in spirit and in soul and body, for Jesus' sake." (All repeat the prayer, clause by clause, after the General Overseer.)

"Did you mean that?"

Voices. "Yes."

General Overseer.—"Will you live it?"

Voices. "Yes."

General Overseer.—"Then you belong to Zion. Get in quickly. You do not belong outside; for outside that life is not lived."

* Notice the truly "revival" method of handling an audience. Cf. Davenport, "Primitive Traits," Chapter, Conversion by Suggestion.

Here is an advertisement of the Leaves of Healing which is very significant and indicates the amount of energy that Zion has expended in the destructive work of encouraging disaffection among members of the churches, united with a forceful presentation of reasons for coming to Zion.

LEAVES OF HEALING

EDITED BY REV. JOHN ALEX. DOWIE

Elijah the Restorer

General Overseer of the Christian Catholic Church in Zion

A Paper Full of Wide-awake Truths for Lukewarm Churches and an Unbelieving World, as well as for True-Hearted Christians and All Who Love Our Lord's Appearing.

WOULD YOU KNOW OF

God's Word of Power?—Heb, 4:12.	Read Leaves of Healing
God's Full Salvation?—2 Thes 2:13-16.	Read Leaves of Healing
God's Way of Healing?—Mark 6:12, 13.	Read Leaves of Healing
God's Spirit of Prophecy?—Rev. 19:10.	Read Leaves of Healing
God's Latter Day Zion?—Jer. 3:14, 15.	Read Leaves of Healing
God's People of Promise?—Mal. 3:10.	Read Leaves of Healing
God's Highway of Holiness?—Is 35:8, 9.	Read Leaves of Healing
God's Messenger of Repentance?—Luke 3:7, 9.	Read Leaves of Healing
God's Call to True Christians?—2 Cor. 6:14-16.	Read Leaves of Healing
God's Rebuke to the Churches?—Rev. 3:3, 4.	Read Leaves of Healing
God's Contention with Preachers?—Ezek. 34:2-6.	Read Leaves of Healing

The Zion people have also fully denounced the existing churches as evidenced by the following statement:

"LEAVES OF HEALING" A POWER IN THE HANDS OF EVERY MEMBER OF ZION.

But you cannot say these things in exactly the same words I use.

If they say to you, "Do you believe the horrible things Dr. Dowie says?" you answer, "Yes."

If they say, "Then you are just as bad as he is," you can reply, "You read what he says," and give them a copy of Leaves of Healing.

It will soak into their minds and hearts, and they will think about it.

Thousands of you were Methodist, Baptist, Episcopalian, or some other kind of stinkpots, but you were made to see that I was right.

That is what I think God means by linking Long-suffering with Gentleness—Gentleness associated with Power.

You must remember that all have not the same gift.

Some of you try to use my forcible language without having back of it the kind spirit and the Gentleness.

I do not know how to speak of it myself, because it might appear like egotism.—L. of H., Vol. 15, No. 16, p. 502.

Another feature of his aggressive propagandism has been a positive setting forth and inculcating of his "restoration" ideas.* This has been the easier because the way was open to create disaffection and to lead to a belief in the apostasy of the existing churches on the part of those who were already believers in faith healing. One reason for the measure of success in having his "restoration" program and ideas accepted has been the prevalence in the churches of what may be termed "restoration" notions. To go back considerable, we find that in the early days of Mormonism† this belief in the restoration of a primitive gospel was prevalent to a great extent. Nearly all Adventists and believers in the premillennial second coming of Christ have held to "a great falling away from the gospel and an age of the restoration of all things." A Mormon, Newell Knight, says: "By reading and searching the Bible, I found that there would be a great falling away from the gospel, as preached and established by Jesus: that in the last days God would set His hand to restore that which was lost."‡ Western New York, where Mormonism arose, was "thoroughly impregnated with restorationist views, in fact the Irvingites sent a deputation to Smith to express sympathy because of his assertion of the perpetuity of miracles in the church." §

* The restoration or restitution of all things is a form of thought connected with extremists in interpreting prophecy. Many have a program arranged of what has been predicted in Scripture. This form of interpretation is familiar to all readers of such books as Millennial Dawn, etc. The term restoration is also used for restitution, meaning a making right of wrongs. Cf. Chapter on Doctrine.

† Riley—Founder of Mormonism, p. 245 ff.

‡ Riley op. cit. 258-288. This refers to a belief in the restoral of the gifts to the church, especially that of healing, and is cast in the apocalyptic thought forms.

§ Divine healing rests upon the idea of continuance of miracles of course. Mr. Dowie has again and again tried to show that the hymnology of the church—the psalm paraphrases, gospel hymns, Christian poetry in general, is full of divine healing. He is no innovator here he claims. Cf. Chains of Good and Evil, p. 8 ff.

The continuance of such teaching which insists on the permanence of all the "gifts" of apostolic days and regards a restoring of them as necessary when lost, has been the result of distribution of tracts and literature by various individuals and sects, and at least one large denomination. *

The Disciples of Christ arose out of a feeling of the need of restoring the name Christian as the only name for the church of Christ, and certain apostolic practices, such as the weekly observance of the Lord's Supper. The Mormons took pains to refute the claims of Alexander Campbell to have restored primitive Christianity. †

* Minor sects have always been characterized by a religious primitiveness. It could not be otherwise, as they withdraw themselves from the contaminating influences of society at large. They adopt as a rule the idea of the decrease of faith in the world to well nigh the vanishing point as a preliminary to the return of Christ and the personal founding of His kingdom, or like Zion, they go through a period of rapid increase by assimilating to themselves those of "like precious faith," and are daring enough to predict that they will sweep the world. Somewhere tho in the midst of this wonderful process Christ is expected to return to give the full assistance of His actual presence.

"Quakers, Primitive Baptists, Restorationists, and Later-Day Saints (the name Later-Day is significant) all hope for the return of prophetic gifts." Riley op. cit. p. 236

I have myself had a slight acquaintance with the anti-Polygamous Mormons, a small sect in protest against the Mormon hierarchy. They send out "Apostles" to conduct evangelistic meetings. They thoroughly canvassed our little city, (Evansville, Wis.) held tent meetings and preached doctrines similar to those of the Six Principle Baptists. Their idea of repentance and restitution was endorsed by some Zion people. I heard as densely ignorant a discussion by one of their ministers, as any of the many negro speeches I have heard. "Restoration of Gifts" was his theme, and he spent considerable time "expositing" Mk. 16:17, 18, and Heb. 6:1, 2.

† Riley (op. cit. p. 390 footnote) quotes from J. F. McDowell, "Disciplefism, or the claims of Alexander Campbell to a Restored Christianity Examined," 1901, p. 12. "We have therefore weighed this church in the balance of God's Word and found it wanting, rendering the following count of indictments against it:

1. They have no apostles. 2. No prophets. 3. No seventies. 4. No priests. 5. No bishops. 6. No teachers. 7. Signs of gifts of Mk. 16:17,

There can be no doubt that the Disciples have agitated the idea of the restoration of primitive Christianity without laying so much stress on the form or forms to be restored.

In an age of multiplicity of sects and denominations this idea of restoring a united primitive Christianity has had great weight with multitudes in all the churches. Mr. Dowie found a fertile field of discontent with existing conditions and real yearning for unity in Christendom on the basis of the New Testament, at the close of the 19th century in America. The pity is that those who feel thus have allowed the names of sects and variety of forms of worship to obscure the sense of the underlying unity of true Christians which is growing to be a reality more and more. *

So on the tide of dissatisfaction with an insufficient gospel preaching which ignored or opposed divine healing, and a

18. do not follow them. 8. They do not lay on hands after baptism, for the gift of the Holy Spirit. 9. They do not call the elders for the sick, as directed in James 5:14, 15. 10. They do not teach the resurrection of the dead as taught in the Bible. 11. They do not teach the Bible doctrine of Eternal Judgement 12. They claim to teach baptism for the remission of sins, but contradict themselves by taking people into their fellowship who have not been so baptized, without rebaptism. 13. They do not lay on hands for the blessing of little children. 14. They teach that the church existed for the first time on the Day of Pentecost. 15. They believe and teach that the gospel was never taught in fact until the Day of Pentecost, 16. They do not teach the baptism of the Holy Spirit.

We will now let the reader decide how far Mr. Campbell and his successors have been successful in restoring primitive, original Christianity. The Bible does teach the probability and possibility of a restoration of the gospel and kingdom of God in the latter days as forshadowed in Matt. 24:14; Mal. 3:1-3; Rev. 14:6, 7; and that after the restoration had occurred some would depart from the faith as note 1 Tim. 4:1. The words "the faith," evidently have reference to the entire gospel scheme, as implied by Paul in Eph. 4:5."

* The recent conference for Religious Federation and co-operation held in New York beginning Nov. 15, 1905, represented more than seventeen million church members, twenty-six different denominations, all hoping and working for the fundamental unity of Christian service. It is significant that the "restored" churches held aloof from that Federation.

continuance of miraculous gifts, and a literalism which expected their recovery, or affirmed their presence with true Christians, in an age of religious transition,* Mr. Dowie rose to the position of "Restorer" and absolute head of the primitive C. C. A. C. in Zion.

We have already noticed in a previous chapter some of the steps by which he came to assume this function of "Restorer" and this office of Apostle, and in this chapter have noticed how he went about creating dissatisfaction with the existing churches. We now look a little more closely at his method of restoring.

Mr. Dowie says: † "Divine healing is not a novelty. I am introducing no innovation. In the church of the Living God any other kind of healing except divine healing is an innovation. God made no provision for any other kind of healing than directly by himself. Doctors, drugs, and surgeons are spoken of in the Old Testament in the terms of contempt, such as these: 'Ye are all physicians of no value.' 'In vain shalt thou use many medicines.' Such passages as these are not the only references in the Old Testament to doctors and drugs; but all through the teaching is maintained that God is the healer of His people‡ If you were to open your Bible to the middle verses, you would find them to be the 2nd and 3rd verses of the 103rd Psalm, and read thus:

> 'Bless Jehovah, O my soul,
> And forget not all His benefits:
> Who forgiveth all thine iniquities;
> Who healeth all thy diseases.'

* Any of the religious literature or religious journals would indicate this to be a transition period. Traditionalism is being scrutinized and many old beliefs are passing. Cf. Coe, "Religion of a Mature Mind;" for example.

† Address, Shiloh Tabernacle.

‡ Mr. Dowie says more against doctors and drugs in five minutes than the Bible does all the way through. This has wonderfully helped to "gang" his people.

Those are the middle verses of the Bible. It is the central truth of the Bible that God forgives our sins and heals our sicknesses when we do His will."

As it was with his restoring of divine healing it has been with other peculiar beliefs of Zion. * He has tried to show their Scriptural origin and authority, doing so by the clever indirect suggestion of the orator when in public address, and the consummate skill of an organizer and promoter at all times.

Mr. Dowie has been a preacher of great power with certain people. † He has made most effective use of the living voice and while many of his services have been grotesque in the extreme, ‡ when compared with conventional standards, he has had an intuitive sense of how to manage his audiences. One of his followers would make us believe he is the greatest or equal to the greatest of preachers who have ever proclaimed Christianity. § To reproduce his thought briefly, he contends that Savonarola owed much of his success in drawing his vast audiences to the beautiful house of worship of the Roman church, and to his splendid eloquence. Bossuet had the additional advantage that he was the darling of the court and that it was the fashion to hear him. Whitefield and Wesley were orators of wonderful attractiveness, whose mere speech and action would have drawn crowds, no matter what had been the subject of their discourses. Again they found a special opportunity in that they voiced a dissension in England against the existing conditions of the religious world; thousands who had not the gift of public speaking had long been thinking the things that these men preached and therefore flocked to hear them; glad and happy to hear at last, that said in public, which had for a long time been in secret a burden upon their own hearts. Robertson, Spurgeon, Brooks,

* See Chapter, Doctrines.

† See Chapter, People of Zion.

‡ See discussion under Worship in Introduction.

§ H. B. Walmsley, reported in Zion Banner, Oct. 2, 1903.

and Beecher had the advantage of preaching in an established house of worship with a strong church organization to support them. They were all free also from the competition of Sunday newspapers, one of the most potent agencies for emptying the churches.

Dr. Swing, Chicago's greatest preacher before Dr. Dowie, was a poet, with a voice of music and a personality which would have made one stay to listen even had the matter been no more interesting than Homer's catalogue of the ships. But he made his sermons an artistic and intellectual marvel. The arts, sciences, literature, history, being laid under contribution with the insight of a poet.

Now remembering these advantages, notice John Alexander Dowie's work as a preacher. "He came to Chicago a few years ago, from the other side of the world—unheralded, unknown, backed by no Synod, supported by no hierarchy to bid the faithful hearken to him. If he possessed any gifts as an orator he despises them and of set purpose studiously avoids employing them, deeming it not fitting that his Master's messages to the world should be tricked out in any adventitious aids to make them more acceptable. He found a suitable room for his meetings, went into it with a Bible in his hand and began to preach. Suppose when John Alexander Dowie began to preach in Chicago, that most wicked city, he had told the reporters that he intended to continue his preaching until he was drawing into the largest hall in the city every Sunday over 5000 people who come solely to hear God's word as he declared it from the Bible, what a laugh that would have raised, and what a display of cheap wit there would have been over the pretensions of an enthusiast. The thing would have been madness beyond belief—impossible. And yet in a few short years he has done this thing. As his hearers increased in number he took a larger and larger place, until he capped the climax of his mighty success by holding his Sunday afternoon meetings in the Auditorium. This Chicago claims—and justly—to be one of the world's greatest halls. This vast

room he filled continuously every Sunday with audiences of 5000 and over. And when he left there it was to continue his preaching at Zion City to even larger congregations in a larger auditorium. His work stands alone; is unique, and puts him in the first place among humanity's preachers after the Apostles."

This is doubtless a sincere valuation of Mr. Dowie as a preacher and there is point in the fact that a man of some intelligence could be so impressed, even tho we were certain it intentionally sought to flatter, and could give good reasons for the crowds Mr. Dowie has drawn to him along the lines suggested in this discussion, namely, his unusual character and method, his sensationalism, his point of contact in the currency of belief in divine healing and the kind of people he leads. The fact remains that the people did go to hear Mr. Dowie and his platform power, and ability to gather people to himself, has been no small element of his success. Mr. Dowie has been the soul and inspiration of his propaganda, whatever other elements may have co-operated to assist him. This we must not ignore in getting at an understanding of the growth of Zion.

It is true that his audiences have been of a peculiar and unusual kind, in regard to which a prominent psychologist and educator, himself an excellent speaker, says: "It seems to me if I had seen the very same crowd gathered at a concert or an auction I should have noticed signs indicative of a peculiar type of mind. This type is hard to describe without coming directly to the fact that needs to be proved, namely, suggestibility. . . . It lacks brightness and spontaneity. If I were myself obliged to talk to such a crowd I should feel that I should have to carry a load of lead."

It is also true that his peculiar teaching believed by many, a novelty to others, together with the unusualness of his claims, have had no small part in securing attendance at services and enlistments in the organization. In addition, the sensational and often disgraceful methods of calling out

a crowd, as in New York, have given him a certain sort of renown as a preacher. But after all this has been said the living voice of Mr. Dowie had been a mighty force in the propagandism of Zion. He may not have eloquence or be a pleasing speaker, but his power to batter down antagonism and establish his point was irresistible when one was a believer in his premises. "Wasn't he gifted with magnetism? Didn't he cast a spell over his audiences? Didn't he hypnotize his hearers?" These and similar questions have been asked by way of suggesting what appears to be an explanation of his preaching power. But to answer yes, would not be to solve Mr. Dowie. Upon me personally he has never had any magnetic or any other sort of power. When in his audience at different times, by an effort of will I have placed myself at his disposal as far as possible. Before long a feeling of revulsion would dissipate all sympathetic relations with his discourse. Yet many, certainly all of his followers, appeared to enjoy hearing him, and have been loud in his praises as a proclaimer of the truth. One thing about him that seems to be the real basis of his influence in a public service, and which again and again impressed itself upon me, was the tremendous energy of the man. Vitality, expended most prodigally in a public service, especially the larger meetings, gave him his grip. He was constantly in action. Absolute tirelessness seemed to characterize his evangelism when handling a big audience; he pleaded, commanded, satirized, denounced, commended, threatened; he dramatized, he impersonated and with blunt, overbearing assertion, forced his point, at least with those in any way susceptible. For long hours he would have the center of the platform, and unwearied himself, he would wear out by sheer strength, any not borne along on the tide of his argumentation or emotion. *

He also furnished impulse for his people. "Zion doesn't endeavor, Zion does" came to be a driving thought with his

* This opinion is reinforced by that of many friends and acquaintances of mine who have heard him.

people, not because he said it, but because he embodied it, and it transformed them one and all into active, forth-going propagandists. Zion thus in the sphere of its point of contact became well nigh irresistible. Mr. Dowie was, in addition, an organizer of ability and exhaustlessness. He visioned the possibilities and then placed his forces so as to realize them.

At the beginning of the organization of the church he arranged for the different officers of administration and religious work. As the church grew the organization was adapted, and workers trained, to meet the growing needs. In Chicago considerable religious work was done by the Zion people in twos. Mr. Dowie says, speaking of his organization known as the Zion Restoration Host:*

"They are picked members of the church whom we first organized in twos and then made tens, and then made them seventies, and thoroughly trained them. We have eight to ten thousand of them in all parts of the world and they are under special vow to God and to myself as Elijah the Restorer." †

This host was organized as late as September 1, 1902, but as seventies, tens and twos, had been doing effective work long before that time, in systematically spreading Zion views, and carrying forward the propaganda of the organization. Mr. Dowie says "Every one of my people is, as a worker, worth ten in the other churches. ‡ I will give you an illustration: These three thousand of Zion Restoration Host were trained very carefully for the 1903 visitation. I had a map of New York made as large as the wall of this room and I hung it at Shiloh tabernacle at Zion City, and marked upon it all the

* Havana Interview, L. of H., March 4, 1905.

† See Introduction for Zion Restoration Vow.

‡ Sectarianism in its early stages is always able to "gang" its people better and get greater loyalty and enthusiasm than later. It is a sort of struggle for life itself. Add to this the newness and glow of it all and we have the explanation of Mr. Dowie's statement.

railroads and streets, and car lines of the city of New York, including Brooklyn. Then we trained our people in seventies. They had covered Chicago eight times in one year, visiting almost every house in it eight times. So we trained them by calling upon a captain of a ten and asking him how he would reach and work a certain district. Then he would explain how he would reach the district from our headquarters at Madison Square Garden, and how he would distribute his workers over the territory to be worked and how he would gather them together again. If I asked him, or her, what they would do if one were missing, they would reply that they would not leave the district until that one was found. The consequence was that in fourteen days, these three thousand, and perhaps a thousand more that joined us in New York, visited every house, business place, every ship and every section of New York, and delivered 4,200,000 little printed messages, with the kind words given by Christ 'Peace be to this house.'

ZION CITY, Illinois; October 1st, 1903.

To the People of New York:—

In the Name of the Christ, the King of Kings, I greet you with His Message—PEACE BE TO THIS HOUSE, and send you these words:

As Elijah the Restorer, accompanied by a Legion of Three Thousand Messengers of Zion Restoration Host, I have arranged for a Visitation of your City from Lord's Day, October 18, to November 1st, in Madison Square Garden, and on November 3, 5, 6 and 8 in Carnegie Hall.

Beneath the Banner of the Christian Catholic Church in Zion, and the Stars and Stripes, I shall proclaim—

(1) The Everlasting Gospel of the Kingdom of God.
(2) Repentance, Restitution, Salvation; Healing and Holy Living.
(3) Baptism by Tri-une Immersion.
(4) Obedience, the Eleven Commandments and the Law of Love.
(5) Christian Union and Co-operation in Church, Home, Business and State.
(6) The Downfall of all forms of Apostacy, Secrecy and Tyranny.
(7) "The Restoration of all things.—(Acts 3:19-26).

All who come will be heartily welcome.

Faithfully your friend and God's servant,

JOHN ALEX. DOWIE.

This is a sample of the way Mr. Dowie has pushed Zion's evangelistic work. I was present in Zion City at an afternoon service when he was giving general instructions for the visitation, and marvelled at the grasp of detail that he had, and the apparent reach of his information.

The dividing of Chicago into parishes and the thoroughness with which the city has been canvassed also witness to his organizing skill and give a partial explanation as to why Chicago, from the beginning of his work there, has yielded him so many followers.

There is the general assembly held at Central Zion Tabernacle, Michigan Avenue and 16th Street, Sundays at three p. m., which all the Chicago members attend more or less regularly. It is a means of preserving the esprit de corp of the Zion movement in Chicago. There were eight parishes in Chicago (December, 1905) dividing the city; Central, West, Northwest, North German, Northeast, South, and West German, in charge of an elder with services morning and evening of Sunday, and a midweek service. A divine healing meeting for teaching and healing is held in nearly all the parishes by regular appointment. The elders in charge of a parish serve a longer or shorter term as the work may demand, but a system of pastoral changes has been followed for the most part.* Each parish is thoroughly organized and is in close touch with the central authority at Zion City, where an ecclesiastical secretary keeps all important affairs recorded, and comes to know the details of each parish from the elder in charge. All these records and information have been immediately accessible to Mr. Dowie who could know in a moment the standing of every parish, could see the progress made by the elder in charge, the wealth represented, and any item which would be of use in keeping his hand upon affairs. He has been generous enough with the church moneys to provide fairly competent men for these parishes, and it has been they

* Mr. Dowie has always kept in the leading place in Zion affections so far as he could.

who have borne the burden of the work of spreading Zion views in the great city of Chicago.

The organization of one of these parishes as explained to me by the elder in charge is as follows: It covers approximately sixteen square miles and is divided into sixteen sections, each section being subdivided into sixteen districts with a deaconess in charge. These deaconesses do what is known as "seventy work"—going two and two to look out prospective members, to visit the sick, and to distribute or sell literature. They fill in reports for the elder who visits wherever especially needed. They get applications for membership signed, to be examined and passed upon by the elder and sent to headquarters.

The elder in charge has the full right of discipline and the entire organization is back of him. He "brings people to repentance," which means substantially that the people are compelled to live in accord with the Zion strict legalistic code of ethics based on the Bible. The elder sees that the tithes are collected and sent to headquarters, and his salary and expenses of the parish, are checked back to him. This is substantially the idea of organization wherever a Zion branch exists. Through the tithes and offerings of the people which during 1905 amounted to about $1000 a day,* the expenses of keeping the machinery of organization running is met.

The spread of Zion teaching in other parts of the world, apart from Mr. Dowie's personal work, has been as we have said, by means of Leaves of Healing and the individual member. But special evangelists have also been used and missions have been conducted in various places. In some places by one series of services people have been won in sufficient numbers to be formed into a branch. As opportunity offered and necessity arose, buildings were rented for the establishing of stations, or at least for the holding of missions. When

* This has been denied and affirmed by Zion people. The amount is too large for an average through the year, but has been reached on some days.

of sufficient importance as a branch of Zion, an elder was sent to take charge, organize and extend the influence of Zion, or as they are pleased to say, the Kingdom of God. For example the work at Hammond, Ind., or Bluffton, O., or Cincinnati, O., or London, Eng., or Johannesburg, South Africa, or Melbourne, Australia. In whatever place people who sympathized with Zion made themselves known, some way was devised to make them a distributing center of Zion teaching. In any case they were made a member of the parent church at Zion City, and a further unit of propagandism. As a matter of fact these evangelists have met with a varying reception and success according to the temper of the community to which they have gone, but persecution has seldom daunted them. They are usually capable of meeting any opposition of an argumentative sort by tightly clinched Bible arguments with which they are so perfectly familiar as to make their opponents seem unlearned in the Scriptures, when one attempts public refutation. This all of course upon a literal authoritative basis of Scripture interpretation as we have before noticed.

A Zion evangelist gave me a sample of the argumentation he had used to overcome prejudice and unbelief with respect to the doctrine of divine healing. Its plausibility would overcome some and at least start trains of reflection which would bother many.

1 "The objection is raised 'all are not healed.' I answer, 'Neither are all saved.'"

2 "Greatest cases of sickness are rarely healed." Answer, "Greatest sinners, for example, are seldom saved."

3 "You pray for people who do not meet the conditions." Answer, "I do the same for people who do not meet the conditions of salvation—I can not know—that is their fault."

4 "Is it God's will to heal all?" Answer, "Is it God's will to save all?"

5 "Some become sick again." Answer, "Some become sinners again."

6 "Some die while you are praying for them." Answer, "Some are lost while we are praying for them."

7 "Some never get faith for healing." Answer, "Some never get faith for salvation."

8 "Some renounce their faith in divine healing." Answer, "Some renounce their faith in salvation."

9 "How do I know who is right?" Answer, "Same for salvation—what do the Scriptures say?"

10 People make the same excuse not to be healed as they do not to get saved.

11 The Kingdom of God has come for Body same as for Spirit. I. Thess. 5:24.

12 "It takes such wonderful faith to be healed." Answer, "Same for salvation."

13 Men are lost by sin also made sick by sin. Same cure—the atonement of Christ.

14 "Many healed but die." Answer, "Many saved but die."

15 "God sends doctors to heal." Answer, "Then he sends moral doctors to save, no need of Christ. Absurdity, blasphemy."

And so it runs. A forceful speaker well equipped with a few Scripture verses arranged in an orderly way and really believing in the doctrines himself wouldn't have great trouble in convincing some, especially where the point of contact which we have discussed was possible at all.

Some of the men chosen by Mr. Dowie to conduct these branches and do the evangelistic work, have been men of considerable ability and devotion to the cause they represent. Overseer Voliva in Australia had very good success in furthering Zion's interests in that distant land, and was instrumental in sending a large number to Zion City. It remains to be seen how competent he is to administer the affairs of a revolting Zion.

Others also have had good success, and with the far away vision of a beautiful, clean and Godly city to conjure with, and

a firm belief in Mr. Dowie and the triumph of Zion to furnish inspiration, have spread their teaching far and wide, and gathered recruits from many places.

CHAPTER VII.

DIVINE HEALING OF ZION.

We have used the expression "divine healing" frequently, as describing the therapeutical agency made use of by the founder of Zion in establishing and furthering his organization, and have indicated that it was the chief point of contact with those who were accessible to Zion. It now remains to examine more closely just what is meant by divine healing, how it comes to take such strong hold of some minds as an article of faith, how it is related to or differs from other drugless remedies (if it does), and what explanation scientists, especially psychologists, have to offer for the phenomena in connection with it.

Faith in "faith cures" has come to be almost a fad. It may be referred to as the Mind-Cure Movement, and will thus take in Christian Science and the independent mental healers who are its offspring, faith healers of all sorts, the divine healing teaching and practice of Mr. Dowie, and mental therapeutics as such. It is a movement almost entirely outside regularly organized Christianity and in open conflict with evangelical Protestantism at almost every point. Prof. James says,* "Within the churches a disposition has always prevailed to regard sickness as a visitation: something sent for good, either as chastisement, as warning, or as opportunity of exercising virtue, and, in the Catholic church, of earning 'merit.' 'Illness,' says a good Catholic writer (P. Lejeune: Introd. a la Vie Mystique, 1899, p. 218), 'is the most excellent of corporeal mortifications, the mortification which one has not one's self chosen, which is imposed directly by God, and is the direct expression of His will.' According to this view

* Varieties of Religious Experiences, p. 113.

disease should in any case be submissively accepted, and it might under certain circumstances even be blasphemous to wish it away."

That this is practically the attitude of Protestant Christianity the multitude of pulpit polemics against Christian Science and Mr. Dowie bear abundant witness.

Prof. James says further, "Of course there have been exceptions to this and cures by special miracle have at all times been recognized within the church's pale; almost all the great saints having more or less performed them. It is one of the heresies of Edward Irving to maintain them still to be possible." It might be added that this is one of the numerous heresies of Mormonism as well, and of various smaller sects in different parts of the world to-day. That the age of miracles has passed, that is, miracles of healing as such, is the all but universal belief or rather attitude of Protestantism in the first decade of the 20th century.

With almost spontaneous simultaneousness different forms of denial of this belief have sprung up and for the past generation have made and are making great headway. The Mind-Cure Movement is one that has to be reckoned with because of its philosophical, psychological, religious and therapeutical significance. Christian Science claims 100,000 devotees and the New Thought is permeating nearly all popular literature; not to speak of the many thousands who have directly or indirectly been affected by Mr. Dowie's more technically religious divine healing teaching, and the teaching of others holding substantially the same ideas.

It is a revolt against the powerlessness of the Christian church or its unwillingness to mediate help and health to the present life. Again quoting from Prof. James,* "In Mind-Cure circles the fundamental article of faith is that disease should never be accepted. It is wholly of the pit, God wants us to be absolutely healthy and we should not tolerate ourselves on any lower basis."

* Op. cit. p. 113.

It would be objected by believers in divine healing as such that they are not to be classified in this way. Mr. Dowie has taken pains to denounce all other sects of mind curers as "diabolical counterfeiters" of his own exclusively divine healing, but he really "must on the whole be counted into the Mind-Cure Movement." So Prof. James.

There is one surface difference certainly and in the indicating of that we begin our definition of divine healing as held by Mr. Dowie. He regards sin and disease as realities * to be removed by direct divine interposition in answer to the prayer of faith which effects this display of divine power. "Not healing by faith but through faith; through faith in Jesus by the power of God," he says. † It is not by subjective influences alone, but by the active operation of the power of God, that the healing comes according to his theory. Other phases of the Mind-Cure Movement speak of sin and disease as errors of the mortal mind, nonentities, unrealities, originating in error; to be removed by becoming convinced they do not exist. Mr. Dowie posits a devil or devils as corrupting the body with actual sin and disease, to be routed and put to flight by the power of the spirit of God in accordance with the written Word.

The outline of Mr. Dowie's theory of healing as he has published it in almost every issue of L. of H. is as follows:

GOD'S WAY OF HEALING.

GOD'S WAY OF HEALING IS A PERSON, NOT A THING.

Jesus said "I am the way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-Rophi, or "I am Jehovah that Healeth thee." (John 14:6; Exodus 15:26).

THE LORD JESUS, THE CHRIST, IS STILL THE HEALER.

He cannot change, for "Jesus, the Christ, is the same yesterday and to-day, yea and forever;" and he is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age."

* See later discussion under Doctrine.

† Pamphlet, Talks with Ministers on Divine Healing.

(Hebrews 13:8; Matthew 28:20). Because He is Unchangeable, and because He is present, in spirit; just as when in the flesh, He is the Healer of His people.

DIVINE HEALING RESTS ON THE CHRIST'S ATONEMENT.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, sickness,) and carried our sorrows: . . . and with His stripes we are healed;" and it is expressly declared that this was fulfilled in His Ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.

DISEASE CAN NEVER BE GOD'S WILL.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. The Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38).

THE GIFTS OF HEALING ARE PERMANENT.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Corinthians 12:8-11).

THERE ARE FOUR MODES OF DIVINE HEALING.

The first is the direct prayer of faith: the second, intercessory prayer of two or more; the third, the annointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

In his addresses he emphasizes two points.* First, that Jesus is unchanged in power and will. That he is as much present in power and in spirit to-day as when he stood in the flesh upon the earth. "This being so we have ever presented in our teaching that He is able, that He is willing, that He is present, and that He is longing to heal His people as in the days of His flesh." Second, (under the necessity of repitition) that disease is God's enemy, and the devil's work, and can never be God's will. "When Jesus heals he is not undoing the work of the Father, but the work of Satan. The

* See Talks with Ministers on Divine Healing, p. 3ff.

will of God is to heal now, as it was centuries ago, all who believe. . . We teach also 'the redemption of the body,' (Rom. 8:23) that 'the life also of Jesus may be manifested in our mortal flesh' (2 Cor. 4:11). This redemption of the body was never taught by Jesus as something belonging to the hereafter. He taught that this was to be the continuous work of the Holy Spirit in all ages. . . . We have no teaching outside of the Word of God in this matter. We do not present our theories, we hold fast to Jesus' words."

This has an element of popularity, in that it is hitched on to the traditional orthodoxy of Protestantism. It would be a difficult task indeed to combat the theory upon Mr. Dowie's own ground, and it would seem that the inconsistency lies with the churches which deny the present power of Jesus to heal when acknowledging his presence to bless and give moral guidance.

There is a transition from theory to practice which we must notice in our analysis of Mr. Dowie's position. He quotes, "They cry unto the Lord in their trouble, and he saveth them out of their distresses," (Ps. 107:6) and says, "and we do not believe that he does this by pills and potions and plasters, but, 'he sendeth forth his word and healeth them, and delivereth them.'" (Ps. 107:17ff.).*

Mr. Dowie further, "And so the whole mission is first of all a teaching mission, and is based on the Word of God. We therefore present that word as fully as we can always remembering that this was the way in which Christ carried out His great earthly mission. He taught, he preached, he

* It might suffice on this point to say that Mr. Dowie in theory has been opposed to doctors and drugs as have the Christian Science people—holding that it is distrusting God to resort to their use. His consistency has been questioned as he has had the services of a physician at least to diagnose cases at different times. This licensed medical doctor, Mr. Speicher, has been associated with him since the beginning of his Chicago work. Dentists ply their trade in Zion City and it is reported that in addition to having his teeth cared for he has employed an occulist for his diseased eyes.

healed. Matthew 4:25 and 9:35 have exactly the same phraseology. 'Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of diseases and all manner of sickness.' Teaching came first. That is the divine order in which it was ever put and the Kingdom of God can only be extended by that three-fold ministry. . . . We have found in connection with this beautiful fact of the gospel of divine healing that it is put after salvation. . . . We remind our readers that it is written, 'Bless the Lord, Oh my soul, and forget not all his benefits: Who forgiveth all thine iniquities: who healeth all thy diseases,' (Ps. 103:2, 3). Forgiveness first and healing second. Jesus put it in the same order: 'Son, be of good cheer: thy sins are forgiven,' preceded 'arise, and take up thy bed, and go unto thine house,'" (Matt. 9:1-7).

"So we have taught that God requires saving faith on the part of those who come to seek him for healing. There must first be a surrender of the spirit, and a reception of Christ as Saviour from sin, and that is the sine qua non, a condition without which we can not ask the Lord acceptably for healing. We have nothing whatever to do with those who will not first receive Christ as Saviour. Divine healing is the children's bread and it can not be given to those who are wilfully children of the Devil, for these can not exercise faith."

The real point is that the teaching is a part of the healing process, and here, perhaps instinctively, Mr. Dowie and divine healers are in accord, in the underlying principle of operation at least, with Christian Scientists who hold readings and give instructions as a basis of healing.

With this method of procedure, agree substantially all the testimonies of those for whom Mr. Dowie has been the agency of healing.* Zion's people delight to honor the "teaching," and to those who doubt they say in substance, "you would

* See Chapters, Point of Contact, and People of Zion, also testimonials in I. & H.

see it if you would come and get some of the teaching." There is just a suggestion of something mysterious or esoteric here and the "teaching" is regarded more or less reverently as something in itself possessed of efficacy.

The teaching represents among other things, repentance, which means a forsaking of known sin and a restitution or making right of all wrongs so far as possible, with a seeing and receiving of Christ* This has been the method of preparation to receive the blessing, at least for those who receive it consciously, and it puts the subject in a position of mental submission to the healer as a voicer of God's requirements. We must keep this in mind as we proceed in order to be able to arrive at an understanding of the underlying law of Mr. Dowie's practice. †

"Receptive faith," says Mr. Dowie, "must be followed by a retentive faith, a faith which holds fast to Christ," (psychologically—fixity of attention). "That is followed by active faith; a true Christian must work for Christ." This simply serves to intensify the idea of submission on the active side. "Active faith must be followed by passive faith, the highest and yet the lowliest, form—a strong Christian calmly resting in the Lord. It is not in our seeing, our receiving, our holding fast, or our working that the power lies; power comes to him who is fully resting in the Lord." In the report of sworn testimony given in the Justice Court of Hyde Park, Chicago, ‡ Mr. Dowie is questioned and answers as follows:

* "I understand the general conditions to be repentance and restoration as far as possible where wrongs have been committed against others."—Personal letter to me from Zion officer.

† "Getting right with God," is a favorite phrase in Zion. I have heard it in the devotional meetings many times, and once in a meeting a young girl in a wheel chair was seeking healing and this was about all the leader had to say to her, "submit entirely to God and get right with him." The words "submit entirely" are significant for all faith healings whether by mental therapeutics, hypnotism, suggestion, or Christian Science.

‡ Case, City of Chicago vs. John Alexander Dowie, before Justice Quinn, June 19, 1895.

Q. "Do you ever pray with anyone who is not a Christian and who does not profess to be?

A. Never. I teach in the Tabernacle with a view of bringing men and women to repentance. Then I teach them to have faith in Christ for salvation, and then in Christ for healing. We require absolutely that no person shall apply to be admitted in the healing room who is not a Christian, and any persons who enter that room, enter it telling a lie, if they are not Christians.

Q. Do you remember Mr. Kehoe?

A. I do. I always ask two questions in the healing room in the tabernacle, which contains seventy at a time. The people are admitted by tickets given away gratuitously and only to professing Christians. I ask first, 'So far as you know your own heart, have you repented of your sins and given yourself entirely to God in the name of Jesus for salvation?' Then comes the response, 'Yes sir.' Are you determined by his grace to rest in him alone for healing? 'Yes sir.' Then I usually say, 'Are there any here who are not Christians? If so you know that you are here under false pretenses, that God, therefore, can not bless you, and you are required at once to leave if you are deceiving.'"

Two things are seen to be essential and have been found to be efficacious. The real analysis, however plausible that of Mr. Dowie may seem, is, (a) fixity, or concentration of attention, (b) submission. Thus the patient is prepared.

There is also a relation between the specific sort of preparation, which is truly religious (in this sense rightly divine), based upon a certain form of teaching, and the actual objective practice of divine healers of the Mr. Dowie class. Disease is conceived of as a reality and inheres as such in the body. God is conceived of vividly as an objective entity and exerts the sort of power that can remove this disease directly by his touch, or immediate influence of his spirit. We would naturally expect the practices of the healer to be adapted to this belief, rather than to accord with that of the Christian Sci-

ence practitioner, for example, whose presuppositions with regard to the underlying cause of disease and healing are so different. And it is so.

Of the four modes of healing which Mr. Dowie says are scriptural, two, "the anointing of the elders, with the prayer of faith, and the laying on of hands of those who believe and whom God has prepared and called to that ministry," are definitely objective, and correspond to the kind of expectancy which the teaching has created in the mind of the patient. Mr. Dowie and his elders have practiced these two forms, and a majority of the testimonies would show that laying on of hands had been resorted to especially in the earlier and more fruitful ministry of Mr. Dowie. *

He says himself that the majority need teaching, which indicates that he or some one capable of instructing and practicing the ministry of healing needs to be with the patient. In all cases so far as I know the usual practice when the patient is present, has been prayer with the laying on of hands, altho I have only attended a few healing meetings and never was so fortunate as to see any one healed.

In the court proceedings referred to, a witness, Mr. Sheldrake, testifies as follows: †

CROSS EXAMINATON.

Q. "You didn't go there for the purpose of taking the treatment yourself?

A. I did not.

Q. You found people there who were trying to get cured of diseases?

A. Yes sir.

Q. And they remained there?

A. They lived there while I was there.

* Almost all Zion people confess that in the earlier years of his ministry greater power was manifested. After Mr. Dowie became wealthy and careless he was shorn of power.

† See above, p. 116.

Q. Does the doctor come and pray with them in the homes, or in the Tabernacle only?

A. He prays with those in the homes. He prays with the people who come from the outside, and also from the homes, in the Tabernacle.

Q. My question was whether he prayed in the homes or in the Tabernacle only?

A. Both in the homes and in the Tabernacle.

Q. Did you see Dr. Dowie, at any time when he prayed with the sick lay his hands on their heads?

A. I did.

Q. Does he every time he prays with the sick?

A. Every time I saw him.

Q. Will you please explain to the jury how he places his hands?

A. He places his hands on the head, touches the eyes lightly, ears, and back of the neck: or the part affected, generally. If it is a paralyzed arm he strokes his hands gently down the arm. Or on the parts affected."

With this discussion of theory and practice in divine healing as represented by Mr. Dowie before us, we defer coming to our final conclusions, in order to notice some of the results and reports of healings. Much sifting must be done here, and the task seems almost hopeless. If we could take at face value all the reports of cures and printed testimony which Mr. Dowie has edited and issued, our work would be simplified. But his career is shadowed by falsehood and deceit, clever trickery and misrepresentation, as indicated in our other chapters, and in the printed confession of Deacon Newcomb.* One says† of a prominent case of reputed healing by Dr. Dowie reported in L. of H., Vol. III No. 3, "Miss Markley's (now Mrs. Piper) healing was reported in such a way as to deceive all who read it. All believed the healing was complete until they saw the girl, when they found that she

* See Leaves of Healing, April 7, 1906.

† Tract "Dowieism Exposed," Elder I. C. Bowman, Phila., Pa.

was as lame as ever. This was a great disappointment to me as well as to many of my church. I felt sure it was not right to practice this kind of deception through a religious paper to make the Lord's work go. After talking with Miss Markley I tried to accept her statement, also tried to satisfy and pacify all the best I could. I always felt some misgivings about such a 'botched job,' but much more about covering up the facts. They told me that Dowie said that nature would have to have its time for the bone to grow in below the ankle; later some of them said that 'Dr'. Dowie did not know anything about the defective ankle when he prayed. Whatever the reason may be with all their boastings of her wonderful healing she is not healed, but limps to the present time." He says further, "If all were approximately true (yet I know they are not), they are purposely given so as to deceive the masses of people. He uses cunning, worldly, dishonest methods to succeed. Anyone who may doubt what I say, let him do as many of us have done — sit down and write to a number whose names and addresses are given in the L. of H. and he will find the truthfulness of what I say. The first time I visited the Home I expected to see many healed. I was there for three days, saw him pray for hundreds, but did not see a marked healing. I have been there several times since, and in all this time not one was healed."

What per cent of the reported healings the misrepresentations of Mr. Dowie invalidates we can not know, but the evidence to substantiate any of them must consequently be stronger than that given in printed testimony, and for the severe cases well nigh overwhelming.

The number of failures of which nothing is said has been very considerable, altho this would not affect our conclusions with respect to the true explanation of healing in the genuine cases. It sufficiently refutes the claim of all divine healers however, that all manner of diseases are cured, or that it is the Lord's will to heal all who sincerely and trustingly apply to Him in prayer for healing. "Dr. Dowie reports a few

deaths in his homes, as many say, 'not yet healed,' tho they are still hoping. Many of these finally give up in despair. But the most conclusive indication of the extent of failure, comes from Dr. Dowie's own statements. He says, in a certain issue of his paper: 'I pray and lay my hands on 70,000 people in a year.' At that rate he would have prayed with 175,000 in two and a half years. But in the two and a half years immediately preceding this statement, he reports only 700 cures. The conclusion is indisputable that only a small portion of those prayed with are cured." *

Mr. Dowie's theory would give him a way of escape and make it possible to throw the blame upon the patient on the ground that there was still something wrong with the life, and that the conditions had not been met. But we would then have numberless repetitions of the situation of Job and his friends, for in all this number of uncured ones we would find many as devout and sincere, as good Christians and as submissive and willing to fulfill the conditions, as any who meet with better success. They could say of Mr. Dowie and his elders, "Ye are all physicians of no value." †

In a stay of a week in Zion City I have seen the same persons who were crippled, or in a wheel chair, or otherwise manifestly diseased, and there to seek healing, but no visible help or change of condition during my stay.

The Manager of the Lace Factory says, ‡ "As to healing. Yes, I know of several cases of healing. One was in the home in Chicago when we arrived and he was paralyzed in his

*Dr. H. H. Goddard: "The Effect of Mind on Body as evidenced by Faith Cures," p. 35.

†In L. of H., Feb. 4, 1905, Mr. Dowie gives an account of his personal attendant, Carl Stern, who had died after leaving Zion City to join him in the Bahama Islands. He says, "He and those around him believed he had been healed of his disease, and simply needed the rest and warmth which he could find in Nassau to restore him to vigor and to work." This certainly does invalidate the testimony of every one in Zion, even the one who experiences healing.

‡Personal letter to me, April 29, 1905.

right arm and side and both legs. He recovered gradually and is a well man to-day. I may say, however, that some testimonials I have found much overdrawn and the people have had symptoms constantly returning when they claim they had perfect healing. A great many failures, too, more than we know because they are never mentioned, but some I have seen being lifted into the train going home disappointed. A good few die, consumption especially. Mrs. Speicher died of that disease. * Mrs. Dowie has heart trouble and has to use herself with care."

This letter raises the further question of the competency of the patient to give satisfactory testimony. That a number, contrary somewhat to Mr. Dowie's teaching, however, say they are well and try to act as tho they were, (the result of the kind of teaching A. B. Simpson has been giving for years) is certainly true. Their theory is that to act or talk otherwise would be to allow distrust to God to enter the life. Many mistake tendency toward recovery, for complete cure; or relieved feeling of any kind for full release, only to lapse back into the old condition or worse, after their testimony has gone forth.

With regard to competency of patients to give trustworthy testimony, Dr. Buckley says, † "All honest and rational persons are competent to testify whether they feel sick, and whether they seem better, or believe themselves to have entirely recovered after being prayed for and anointed . . . but their testimony as to what disease they had or whether they are entirely cured, is a different matter, and to have value

*There have been a number of sad deaths in Zion. Miss Esther A. Dowie the only daughter of the founder was so badly burned on May 14, 1902, as to be past human help. Her father was with her the twelve hours preceding her death, but nothing could be done to save her. A physician was called in, but no one could blame the desperate father altho it was at his request. Rather would we blame him had it not been done. That he made capital out of the sad affair is true, but we forego a discussion of the details.—See L. of H., May 17 and 24, 1902.

† Dr. J. M. Buckley, "Faith Healing," p. 7.

must be scrutinized in every case by competent judges.

In general, diseases are internal or external. It is clear that no individual can know positively the nature of any internal disease that he has. The diagnosis of the most skillful physician may be in error. Post-mortems in celebrated cases have often shown that there had been an entire misunderstanding of the malady. Hysteria can simulate every known complaint: paralysis, heart disease, and the worst forms of fever and ague. Hypochondria, to which intelligent and highly educated persons of sedentary habits brooding over their sensations are liable, especially if they are accustomed to read medical works and accounts of diseases and their treatment, will do the same. . . . Especially in women do the troubles to which they are most subject give rise to hysteria, in which condition they may firmly believe that they are afflicted with disease of the spine, of the heart, or indeed of all the organs. I heard an intelligent woman testify that she had 'heart-disease, irritation of the spinal cord, and Bright's disease of the kidneys, and had suffered from them all for ten years.' She certainly had some symptoms of them all. . . . The foregoing observations relate to internal diseases, but it is by no means easy to determine what an external disease is. Tumors are often mistaken for cancers, and cancers are of different species—some incurable by any means known to the medical profession, others curable. It is by these differences that quack cancer doctors thrive. . . . There is also a difference in tumors: some under no circumstances cause death; others are liable to become as fatal as a malignant pustule. . . . Often the account of the cure has been exaggerated: relapses have not been published, peculiar sensations still felt, and resisted, have been omitted from the description, and the mode of cure has been restricted to one act or a single moment of time, when in response to questions it has appeared that it was weeks or months before the person could be properly said to be well. In all such cases it is obvious that the written testimony is of little value: indeed, it is seldom that a published

account in books supporting marvels of this kind shows any sign of being written by a person who took the pains, if he possessed the capacity, to investigate the facts accurately. Frequent quotations of such accounts add nothing to their credibility or value. . . . The object of these remarks is not to discredit all testimony, but to show the conditions upon which its value depends."

We are compelled to classify much of the Zion testimony as suggested by this quotation, because of the cases we have seen to be untrustworthy, and because of manifest exaggeration. For example: One of Mr. Dowie's celebrated cases which is cited on a little slip printed for distribution, is of a woman who claims to have been healed of nineteen cancers. She swears to this in court. *

CROSS-EXAMINED BY MR. STUBBLEFIELD.

Q. "What did you go there for? Did you have cancer?

A. I had nineteen cancers.

Q. Are you sure they were cancers?

A. Well, I guess Drs. Link and Murphy ought to know.

Q. What became of the cancers?

A. God took them away and I thank God for it.

Q. Dr. Dowie prayed for you?

A. He prayed with me.

Q. Did he give you any medicine?

A. He did not know I had cancer. I came there and he prayed with me in the name of the Lord Jesus, and he did it in the presence of about a hundred ladies. I had no pain. I had those cancers for seven and a half years. In eleven weeks they were all gone. I have been healed of nineteen cancers."

Mr. Dowie makes the following statement upon the death of Carl Stern, his personal attendant: †

* See case formerly cited.

† Leaves of Healing, February 4, 1905.

"Dear Carl, he was so radiantly happy, and he believed that he had received his healing, and was thanking God for His blessings to him!

And who shall say that he did not receive it? It is for him to know. I believe with him that he did receive the healing of the disease, but that the final coming away of that horrid matter took so much of his already exhausted strength that it left the heart's action too weak, and he ought to have been able to be absolutely quiet after that. But we never know what is best to do, and we do not see until it is too late oftentimes."

If this isn't a complete surrender of his whole position, what is it?

Here are some of the cases given in Leaves of Healing as miraculous healings over the signature of the healed, given in all good conscience. Some of these I have had corroborated by former Zion people whom I know to be convinced that they are genuine, but who have no motive to laud Mr. Dowie, in fact no longer believe in him:

MIRACULOUS HEALINGS.

TUMORS, ABCESSES, ETC. Vol. I, No. 24—Miss Sadie Cody, healed when dying of Spinal Inflammation, Spinal Abcesses, and Tumor, after eight months' intense suffering.

RAISED FROM THE DEAD.—Vol XVI, Page 86, and Vol. I, No. 31 Mrs. Jennie Paddock, healed at the very moment of prayer, when dying of abdominal Tumor.

SHORT LIMBS, PARTIAL PARALYSIS.—Vol. III, No. 3 Mrs. Lydia Markley-Piper, healed of Partial Paralysis and Short Limb, after suffering for sixteen years.

EPILEPSY. Vol. III, No. 39, and Vol. V, No. 41 Elder F. A. Graves, healed of Epilepsy after twenty years of suffering.

CANCER OF MOUTH AND BLOOD-POISONING.—Vol. III, No. 48 Miss Ethel Post, healed of Cancer of the Mouth and Blood-Poisoning, after her case was considered hopeless by Eminent Physicians.

NINETEEN CANCERS.—Vol. IV, No. 34 Mrs. Mary Casey-Gough, healed of one large and eighteen small cancers when Specialists said there was no hope for her.

BRIGHT'S DISEASE, HEART TROUBLE, ETC. Vol. IV, No. 46 Mrs. Vina Peck-Graves, healed of Curvature of the Spine, Bright's Disease of the Kidneys, Heart Trouble, Defective Eyesight, Headaches, and Nervousness, after two years of awful suffering.

TUMOR.—Vol. V, No. 17 Mrs. Sara Leggett-Brooks, healed instantly, when dying, at the time of laying on of hands and prayer.

CANCER OF THE THROAT.—Vol. V, No. 32—Delia King, healed of a terrible Cancer of the Throat over twelve years ago, about eighty-seven years of age and enjoying good health.

HORRIBLY CRUSHED AND BROKEN LEG AND FOOT.—Vol. VI, No. 23, and Vol. IX, No. 18—Christopher McCormick, healed of Kidney Trouble, Blindness, and horribly Crushed and Broken Leg and Foot.

TOBACCO, LIQUOR, CONSUMPTION, ETC.—Vol. VII, No. 5—Testimony of George D. Chenoweth, formerly of Harvey, Illinois, now of Zion City, Illinois.

RUPTURE, SPINAL TROUBLE, AND WHOOPING-COUGH.—V. IX, No. 23—Miss Edith A. Hoskin gave up truss and was healed of rupture and spinal trouble, and spasms resulting from whooping-cough.

CONSUMPTION, CURVATURE OF THE SPINE.—Vol. XI, No. 21—Miss Mary Hornshuh healed of Consumption, Curvature of Spine, and other diseases.

FIBROUS TUMOR.—Vol. XI, No. 16—Mrs. Isaac Mill, instantly healed when at the point of death from Fibroid Tumor.

TERRIBLE INJURY, CANCER.—Vol. XIII, No. 3—Noble E. Ryther, quickly healed of terrible injury; his wife delivered from Cancer.

The healing of Mrs. Isaac Mill is generally held by residents of Zion City, to have been the last marked miracle of healing. After all the talk about divine healing in connection with Zion City this case occurring three years ago is practically the last with the exception of the recoveries from slight ailments, such as are daily taking place in any community. There will be multitudes of these of course, and among a people already convinced of the truth of the theory of divine healing they will all be cases coming under that head.

But what of the marked healings? The antecedent probability is against their having occurred under just the conditions and with the miraculous interpretation the patient has given. Parallel cases such as those given up by physicians to die, the patient contrary to expectation fully recovering, can be cited in any community, and they occur with tolerable frequence.* It is more than likely that an unusual number of such cases would come within the scope of Zion influence

* It would be interesting in any group of persons to ask for particulars as to such cases and see how many know of such.

and notice. They would all be cited as miraculous without careful investigation.

Are we to accept as genuine any of the cancer cures? The medical profession says the malignant cancer is incurable. They are either correct and cancer is incurable by any means at present known, in which case wrong diagnosis is a part of the explanation, or the divine healer has accomplished the scientifically impossible. There is no reason why medical science has a right to affirm that what it has found no cure for, can not be cured. It is fair for the divine healer to urge this. Dr. Goddard says,* "The physician who knows the whole history, the physiology and etiology of cancer, who has seen every kind of remedy tried, including divine healing, without success, is the first to admit his mistake when he sees the disease that he has thought was cancer, cured. He can not do anything else and he would do the same if his own remedies had cured the disease."

"The mental scientist (or divine healer) however, again complains, and with apparent justice, that it is illogical and unscientific for the doctor of medicine to make an arbitrary classification and to declare all disease incurable which he has been unable to cure. And when a new claimant for therapeutic honors comes into the field, he rejects it on the basis of the old determination that such diseases are incurable. The argument is good, and yet, so long as the physician puts himself under the same rule, he can not be accused of unfairness. In reality his procedure is the only one possible. Any other would lead to inextricable confusion.

We must act on the basis of what is most probable; and in this mental science stands on the same ground as any drug. Whenever any remedy, be it drug or idea, is shown to cure cancer oftener than the law of chance will allow spontaneous cure or wrong diagnosis, then and not until then will it be accepted as specific for that disease.

* Op. cit. pp. 28, 29.

The questions of diagnosis and of the adequacy of testimony, while of extreme importance, can never be settled. Men will differ in their judgments here. The patient's own diagnosis or that of a quack doctor is of no value.

Any of the testimony of Zion people elicited in public by Mr. Dowie when addressing them and asking these who have been healed of certain diseases to stand, must be rated as absolutely valueless. It would not be accepted anywhere as scientific testimony. And the same holds good of not a little of the printed testimony for reasons discussed above.

But cures do take place. Many can say, have said, and appearances bear it out, "whereas I was sick, I am now well." I have no reason to doubt any of the personal letters from followers of Mr. Dowie to me as being insincere or wilfully misrepresenting the real experience. Allowing liberally for a coefficient of enthusiasm and erroneous diagnosis and the like, I am convinced that these people know themselves to have been healed as assuredly as any one would who had gone to a regular practitioner and received help. Dr. Goddard says,* "Another class of cases that is quoted as among the most startling, has to do with muscular functions. These are the inability to walk, from various causes, such as one leg short, paralysis, sprain, etc., etc. Dr. Dowie prays with these people, tells them to walk, and they obey, much to the surprise of all, and to the glory of God as they devoutly believe." Dr. Goddard made an extensive study of some of Mr. Dowie's earlier reputed healings and this is a part of his findings. I was convinced of the genuineness of a number of Mr. Dowie's healings by being present in Zion City, April 10, 1906, the day when he was expected back from Mexico after having been shorn of authority by the regime under Overseer Voliva. I talked with the people who had loved their deposed leader with complete devotion because they were assured that he had been the agency of blessing to them, and it was all the harder to renounce him as he had been the

*Op. cit., p. 30.

instrument of their healing. Many with whom I talked that day had experienced healing at his hands.

However, we are not by any means to regard all genuine healings as miraculous, altho they have taken place simultaneous with, or soon after the praying and laying on of hands by Mr. Dowie or one of Zion's accredited teachers, even when the diagnosis is approximately correct and the testimony perfectly sincere and reasonably reliable. They would be so reported by Zion as signs or evidence of their teaching being divine.

There is no a priori reason that seems to me valid for saying that the miracles which occurred in New Testament times may not occur in ours, but certain things have to be noticed with respect to all recoveries from sickness under whatever system of treatment and whenever occurring, in addition to those we have already discussed. We must take into account at all times what is known as vis medicatrix naturae, the final element in all recoveries. Dr. Buckley* quotes Sir John Forbes, M. D., one of the eminent regular physicians of England as saying: "First, that in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them. Second, that in a lesser but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference retarding instead of assisting the cure. Third, that in, consequently, a considerable proportion of diseases it would fare as well or better with patients if all remedies—at least all active remedies, especially drugs—were abandoned." He also quotes Sir John Marshall, F. R. S., as follows: "The vis medicatrix naturae is the agent to employ in the healing of an ulcer, or the union of a broken bone; and it is equally true that the physician or surgeon never cured a disease; he only assists the natural processes of cure performed by the intrinsic conservative energy of the frame, and this is but the extension of the force imparted at the origination of the individual being."

* Op. cit. p. 277.

This force has helped Mr. Dowie and all divine healers to secure cures, and in a large number of cases would if left entirely free bring about recovery. The inherent powers of recuperation in the ordinary constitution are all but marvellous, and many cases which seem to be in extremis, recover because the natural vitality is sufficient. A physician told me that twenty-seven out of twenty-eight sick persons of all kinds of cases, mild and severe included, would recover if left alone, provided the cares and worries and nervous strains of civilization could be removed for the time.* Mind curers and divine healers seek and accomplish the concentrating of the thought of the patient upon health, or life, or God, and so remove the obstructions to nature's free working. The divine healers dare all kinds of cases if the religious conditions set forth above are complied with, and it would be impossible that they fail to pray and lay on hands coincident with the recovery, or at least the cessation of pain and symptoms, of a great many of their patients. The proportion of their healings in different types of cases does not differ greatly from those of materia medica, unless perhaps in neurotic cases where the presence of care and anxiety is a hindering cause.

It occurs not infrequently that cases practically given up by regular physicians are cured by faith healers of one sort or another (and Mr. Dowie at this point has no advantage over his diabolical counterfeits) because the very thing necessary to release the springs of nature's new life is some kind of mental or volitional dynamic. But we are running ahead—the point here is that multitudes of people get well if let alone, or if assisted a little to lay their worries one side and adopt the dynamic idea of health or wholeness.

For one who believes in the God who works in nature this would truly be divine healing, especially if prayer and religious faith have helped the mind to become composed and have

* He did not have data for fully bearing out his statement of the proportion. He referred to the cases of ordinary ailment where no physician is called and where care and some nursing bring about recovery.

removed anxiety. And who is to say that this is not the truest reaction upon the situation? It will be persons of naive and primitive type of mind however, who posit a direct and miraculous interposition of God as the cause of the healing.

Another word needs to be said with respect to the assistance toward recovery in cases such as these, or for that matter with respect to all cases influenced by the divine healer really or seemingly. To quote Dr. Buckley,* "The mind can influence the body toward health or disease, and God has constant access to every mind. Hence by increasing the invalid's hope or diverting him from pernicious attention to his symptoms, and by insensibly affecting the train of ideas in the minds of physicians and surrounding friends or foes, the ever present God may, without contravening any visible ordinary method of cause and effect, promote recovery. Nor can any prove that God never does interfere directly, tho beyond human ken, between natural cause and effect."

If we accept, however, what seems to be the most reasonable hypothesis, the view that all recoveries are natural recoveries, we still have to account for the assistance the divine healer renders in the cases where we grant that he has performed a certain function. In a word, for it is reduced to this, what is the real explanation of divine healings of the kind Mr. Dowie and Zion have accomplished? Or to be true to their own notion of it, how has he mediated the power leading to recovery?

Allowing for all absolute failures which have falsely been regarded as cures for one reason or another: allowing for lapses after temporary cures (and the temporary cure would require explanation) have been wrought, allowing for the cases where only tendency toward a better state of health has been achieved rather than actual results of healing: there yet remain many cases which have been actually healed of more or less violent disease by Mr. Dowie, or in coincidence with his prayer and efforts for their recovery. The same may also

* Dowie Analyzed and Classified, Pamphlet.

be said for many of the officers and teachers of the C. C. A. C. in Zion.

We are compelled to proceed without regard to the religious notions involved,* because of the similarity in general between all anti-medicine cures both as to the character of the cases and the limitations surrounding the differing theories. Innumerable cases of purely natural mental cures can be cited by reference to the works Dr. Tuke, Dr. Carpenter, Dr. A. T. Schofield, or in fact the diary of almost any reputable physician. These cases are not always of people superstitious and ignorant, nor are the diseases imaginary as some erroneously suppose.† In all such cases "the cure or relief was the natural result of mental states. As long ago as the time of John Hunter, it was established by a variety of experiments and by his own experience that the concentration of attention upon any part of the human system affects first the sensations, next produces a change in the circulation, then a modification of the nutrition, and finally an alteration in structure."‡

Hypnotism popularly misunderstood and considered the possession of a few who can by its power do anything they

*The character of Mr. Dowie is now generally believed to have been shaded by duplicity and wilful dishonesty, if not immorality, and yet many of his healings which must be allowed if any are, took place after such was the case with him, if he were ever thoroughly trustworthy. The belief that objective power of a spiritual nature was exerted by him in these healings has to be abandoned even by those who fully believe in divine healing. His followers say that he was a man of God, a mighty power for God, etc., but with their denial now that he is a godly man, and their praying that he may be brought to repentance, they invalidate their own theory of the ministry of healing, and must explain these healings that took place after he became dishonest, in some other way. The psychologist knows that it doesn't make any difference about the operator or healer, if the people are for the time convinced of his uprightness. The channel of blessing is not the character of the healer, but the mind of the patient.

†Cf. Goddard, op. cit., 27.

‡Dr. Buckley, Faith Healing, p. 25.

like with the persons who fall under their influence, is a means by which numerous cures have been wrought in certain classes of cases.* Suggestion is a term in better repute, but it is simply hypnotism, with the exception that the patient does not sleep. Both depend upon the influence of the mind over the body for any tangible results. The suggestion in either case is only realized where the inhibiting influences in the mind of the patient are fully overcome and the idea of the operator acquiesced in, and then only in such measure as the nature of the case, or the individual under treatment will allow. Not all are equally suggestible or capable of being influenced very much in this way. Nearly everyone is more or less, for the tendency is for every accepted idea to generate its actuality.

Dr. Goddard states the law in regard to the cure of disease by suggestion as follows:† "The idea of health tends to produce health in proportion to the strength of the idea, or inversely as the opposition to be met. This opposition to the acceptance of the idea of health comes from the presence of other ideas or beliefs and also from physical conditions which require, often, long time for their complete correction. The time required weakens the strength of the fixed idea."

Fixity of attention, submission or faith on the part of the patient and acceptable suggestion with no organic hindering causes, would be ideal conditions for a cure.

Now remembering that in Mr. Dowie's theory of healing fixity of attention and submission are taught and enjoined, and that the practice almost uniformly corresponds to the intellectual presuppositions of the patient, the best sort of conditions for mental healing are present. The suggestion or idea of health or recovery in the form of a command to walk and the like, comes at an opportune time in such cases and with conditions all favorable for its realization. The

* See discussion of this in Goddard, op. cit., also Prof. James' Psychology.

† Op. cit., p. 55.

testimonies which came to me in letters, presented in chapters on "Point of Contact and People of Zion," show the writers to have been in this attitude at least in some of the cases. But let us look at a few testimonies from the more intelligent believers in divine healing, who are perhaps more capable of analyzing their experiences.

"I simply gave up the use of doctors and all remedies, so called, in the medical realm and obeyed Rom. 12:1, 'present your bodies a living sacrifice wholly acceptable to God.'" Result: "Total deliverance from pain and perfect ability to use my paralyzed arm. I united with the C. C. A. C. in Zion because it measures up with the Bible teachings as is found in none of the denominations."

"I have been healed in answer to prayer many times in the past nine years. I was healed in Oakland, Cal., before I had ever heard of Dr. Dowie or his work. The two most striking experiences along this line were in connection with healing received for my eyes and appendicitis. . . . In December, 1899, I was stricken very suddenly with a very severe attack of appendicitis, from which I had suffered more or less in periods of from three to six months for three years. . . . In answer to prayer which was specially made in my behalf by Overseer Mason . . . deliverance came and since that time I have never had a return of the trouble. . . . As far as the appendicitis is concerned there were the usual severe pains in the bowels, inflammation and high fever, accompanied with intense pains extending into the groin and into the muscles of the legs. . . . In August of 1899, having read one copy of Leaves of Healing, and having examined very closely the scriptural passages cited in the little tract entitled 'God's Way of Healing,' a copy of which I inclose, I became fully convinced that Divine Healing was just as real as Divine Salvation in Jesus the Christ through the Holy Spirit. . . My healings were both instantaneous. . . . In the case of the attacks of appendicitis the pain left the abdomen at once and tho weak from the four days of heavy fever and intense suffer-

ing, I immediately was able to eat everything. In this attack of December, 1899, I returned to school with the opening of the new term of January 22nd. I had formulated no plan with reference to my healing. The conditions which I believe the Word of God teaches must be fulfilled, were those of true repentance, faith in Jesus the Christ as the Healer as well as the Saviour, and the determination to be wholly obedient to the Holy Spirit wherever he might lead me. . . . My mental state and religious state at the time of cure was that of a confident, hopeful, loving disciple of the Lord Jesus the Christ."

"I have often been healed in answer to prayer, both before coming into Zion and since. . . . Healing has sometimes come instantaneously. . . . I understand the general conditions to be repentance and restoration as far as possible where wrongs have been committed against others, then to trust God for healing, which comes in answer to one's own prayers or in answer to the prayers of those who have the gift specified in Corinthians."

"Replying to your first question, will say that before knowing anything about the work or teachings of Zion, after having given fifteen years of Christian work and to the preaching of the Word of God, I overworked and was for four years under physicians' care and nothing the better, only growing worse, with hope almost despairing and in supplication to God the Scripture came: 'If you will ask anything in my name I will do it.' I then and there said, 'First, I do not know how to pray in his name as I should. Secondly, When I learn how to thus pray I shall be healed.' The nature of my malady consisted of indigestion, dyspepsia, constipation, rheumatism, and nervous prostration in the shape of brain fag, which had been coming on me for four years or more.* . . Perhaps it will suffice that after being carefully examined by a physician who could discover nothing organically the matter

* His whole trouble was probably constipation, which is more or less a matter of mental control.

with me, he was surprised in taking my temperature to find that I had a sub-normal temperature ranging from a degree to a degree and a half, which is a more precarious state than a temperature of 103 or 104. . . . No person suggested it to me, no reading brought it to me, but the Spirit of God brought this scripture which seemed to be a beacon light to me: 'Cast not away therefore your confidence which has a great recompense of reward.' . . . That October morning at ten o'clock the divine power of God, which quickened my spirit at the age of thirteen into a newness of life, which gave me fellowship with God, that same divine touch quickened my body that morning and the disability and the complication which had been upon me for years . . . passed away. . . . . As to answer eight, concering plans formulated or conditions stipulated which have been fulfilled, will say that I gave myself up to a season of heart-searching and agonizing crying to God covering a period of some days, in which I ransacked my own life, praying God to discover unto me the exceeding sinfulness of sin. . . . You ask of my mental and religious state at the time of the cure. Will say that I was calm in mind, . . . and believe that through the exercise of the period of waiting upon God which I went through I drew nearer to Him than ever before, and believe that He was nearer to me, so that altho years of Christian life preceded this the knowledge of God gained in this brief time seemed proportionately greater than anything that I had before known. . . . The healing came first to my spirit. The energizing power of God in the Spirit, like an electric flash permeated my whole being, so that with a heart abounding with gratitude to God, . . . I was healed. Before this, however, the medicine that I was taking was abandoned . . . as tho God himself had spoken to my spirit to the effect that the stuff that I was taking was poison. . . . I have found in God, I believe, the fountain of living waters."

These were all healed by the prayer of faith made personally, but there is the same fixity of attention evidenced in the giv-

ing up of medicine and looking only to God, the same submission and suggestibility. The suggestion is the same, only it is in a sense auto-suggestion, based upon the conviction that God heals directly by his touch.

We are prepared to say since the evidence is in accord with it, and there is no other theory that could be more strongly supported, that the healings of Mr. Dowie and Zion fit into the theory of healing by suggestion, or waking hypnotism, and are therefore mental healings. In so far as they are not spontaneous or natural mental healings there has been a certain amount of assistance given by the teachings of Mr. Dowie or by his personal presence and efforts.

With this agree the conclusions of the study of mental and divine healings made by Dr. Goddard. "Suggestion is the bond of union between all the different methods, divine healing, Christian Science, Mental Science, etc. And the law of suggestion is the fundamental truth underlying all of them, and that upon which each has built its superstructure of ignorance, superstition, or fanaticism."* In divine healing, Christian Science and other forms of mental healing, the reasoning which would oppose the suggestion is silenced, not by sleep, but by some powerful argument, dogma or assertion of the healer. If the patient accepts the teaching of the healer, without question, then the ideas which the healer suggests tend to work themselves out. And, so far as the healer is concerned, the patient is in a state analogous to that of the hypnotic subject, tho in all other respects he may be wide awake.

"In both hypnotism and Christian Science it is the fixed idea in the mind of the patient placed there by the healer or operator or suggested by a book or elaborated by the patient's own reasoning that accomplishes the result through its tendency to generate its actuality." *

And what of all this? Is divine healing wrong per se? The narrowness and dogmatism of which it is the outcome

* Op. cit., pp. 51, 69.

and which it in turn engenders, as witnessed in Zion, is to be deplored most certainly. That it can never in the nature of the case take the place of common sense, and scientific study of disease and remedy, we feel assured. Nor are we forced to the conclusion either that there is not a legitimate place for prayer and religious meditation and reflection in any complete system of therapeutics.

How shall the Christian Church react toward the Mind-cure Movement? This lies outside the scope of our study, but it is one of the questions raised that needs solution in order to make the recurrence of religio-therapeutical cults impossible, because unnecessary. Their limitations will come to be fully recognized in time by their adherents, but there are some things the church may learn from them that are valuable.

The influence of Mr. Dowie's teaching has been in the main salutary, altho his own life, if consistent with his theories, would doubtless have made it more so. Moral reformation has resulted in a large number of instances, and the clean living required in order to secure the blessings of divine healing as Zion has taught, has been a great benefit to many. It is to be deplored that perfect candor and honesty have not been the uniform atmosphere in which people thus reclaimed to a holier life might live and work, in newness of spirit and soundness of body.

CHAPTER VIII.

THE THEOLOGY OF ZION AND ITS PHILOSOPHICAL AND PSYCHOLOGICAL BASIS.

There is really no official Theology in the Zion movement of Mr. Dowie, altho there is a more or less definite body of teaching resting upon certain conceptions of philosophy and psychology. "The basis of his Theology is practically the ordinary doctrines of Scotch Christianity as taught by Scotch Presbyterians, with less emphasis upon high Calvinism and more upon a personal Deity and personal Devil in mundane affairs, including human beings, than in this age is commonly heard in Christian pulpits." *

In founding the church Mr. Dowie required (1) That all members recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice. (2) That they recognize that no person can be members of the church who have not repented of their sins and have not trusted Christ for salvation. (3) That such persons must also be able to make good profession and declare that they do know in their own hearts that they have truly repented, and are truly trusting Christ and have the witness in a measure, of the Holy Spirit. (4) That all other matters are matters of opinion.

This was the first platform upon which his followers were to unite and is printed upon every application for membership to be subscribed to by new members. There are few Evangelical churches but what could acquiesce in its statements, as they are so very general, but Mr. Dowie in a later deliverance, says in speaking of the question of inspiration: "In regard to this, I say, that if I am God's minister in this

* J. M. Buckley, Dowie Analyzed and Classified.

matter, and I write to you something that is in accord with Scripture, then you are bound to receive that just as much as if the Apostle Paul wrote it. You will please to observe my qualifications. If I write to you something that is in perfect accord with the word of God, I have just as much right to write that as the Apostle Paul had to write. Not to add to the word of God, but to explain and apply it." * This seems definite enough to indicate (a) that Mr. Dowie regarded himself as God's special minister, (b) that he regarded himself as thoroughly competent to explain and apply the Word of God, or to thus practically add to it whatever was needed for the carrying to completion and for the administering of his organization. Subsequent events have shown that he has

* Mr. Dowie claims that his paper, Leaves of Healing, is the Word of God. In Leaves of Healing, October 23, 1897, pages 830 and 831, he says the following things regarding the paper:

(1) "We have never written a line without the sweet consciousness of the overshadowing of the Power of the Highest." "And that power also entered into us." Of course this includes the falsehoods and slander of which he has been guilty.

(2) He says, "Leaves of Healing are inspired by God."

(3) "Leaves of Healing are again being written by God."

(4) He says, "Therefore, these Leaves of Healing are God's own work, as much as any of the six Gospels preceding." (By the six Gospels preceding, as we see by the context, he refers to Matthew, Mark, Luke, John, Acts and the Revelation.)

(5) He says, "He (God) is writing every hour and every day and every week and every year, another Gospel, and every way like unto all the Gospels that have preceded, which were written by Matthew, and Mark, and Luke and John, the two latter of whom wrote the Acts of the Apostles and the Revelation respectively. The Seventh Gospel (Leaves of Healing) is in every respect a continuance of the things 'that Jesus began both to do and to teach,' as Luke puts it in the Acts of the Apostles."

(6) "And so we close the Volume of the Book which God has caused us to write in His Name, and we do so in the words which John in Patmos used in opening his writing:

"Blessed is he that readeth, and they that hear the words of this prophecy and keep those things that are written therein: for the time is at hand."—The Ram's Horn, Chicago, Ill., March 3, 1900.

been absolutely intolerant of any but his own ideas and interpretations, and has made many of his notions practical tests of continuance of membership in the church. (c) Anyone who came into the movement he was then organizing would thus practically admit his being inspired, or at least so capable of interpreting the Word of God as to amount to the same thing. *

During the February 5, 1896 conference (L. of H., September 10, 1904, p. 178), a Mr. Calverly made an address in which he said, "Now in regard to that inspiration idea, I am particularly interested in that. I do not know what your impression has been when you have been listening to the doctor, but my impression has frequently been that he has been in close touch with that same power of the Holy Ghost which fell upon Peter on the day of Pentecost, and that same Power is what I understand in regard to the inspiration, as ever present in the church." That Mr. Dowie intended to be and has been ultimate authority for his people there can be no question. He edited these reports of the conferences of the organization and this speech of Mr. Calverly's was just the kind to put him in the place of inspiration for the church. A former member said to me in an interview: "Mr. Dowie would often say in public address, 'It doesn't matter what you say or think, it doesn't matter what I say or think; it is what God says.' He would then proceed to demand of us that we do thus and so. Why every one did not sense the fact that his arbitrary will was what he wanted, altho giving a semblance of divine authority, I can not understand. We were read out of the church for insubordination when we were within the strict letter of the agreement and confession we signed when entering." † I have seen and heard practically

* Zion people's reverence for the L. of H. as I have talked with them has been in many cases scarcely less than that for the Bible.

† His formula has been, "You say you believe I am the Messenger of the Covenant?" or later, "You say I am the Prophet Elijah?" "Yes sir." Then do what I say.

the same thing when visiting his services at Zion City and wondered that the people didn't protest that they had not subscribed to any such requirements as he was making.

It is clear that Mr. Dowie aims to start with the Bible as a code of authority, eschewing in his interpretations any reference to the ordinary canons of historical criticism. Any statement the Bible makes is regarded as the infallible Word of God and the ultimate explanation of any matter, whether scientific, ethical or religious. This is the view-point held and to which appeal is made in case of controversy, although considerable personal liberty is taken with individual texts to make them yield the desired teaching.

There is a strange inconsistency about literalists in Scripture interpretation. Most of them utterly ignore those portions unsuited to whatever system they may be advocating. Mr. Dowie in L. of H., Vol. 3 No. 27, says: "Sometimes I think we have too much written. I almost wish sometimes that Paul's Epistles were lost. I am sometimes tempted to wish that I had more Gospel and less epistle." This outdoes the most radical critics, who only ask to let go what is not historically authentic, if any be such. Mr. Dowie has laid himself open to heresy trial upon the accepted standards of his Zion movement.

One of the Zion officers gave me twelve reasons why he left the Baptists and why he believes the C. C. A. C. in Zion is the true church. Among them are these: "Faith once for all delivered wasn't the Bible nor a system of doctrines, but an active living principle which moved early Cristians to

At other times after he had instructed his people to follow him only so far as he followed Christ, he would say, "You promise to follow me as I follow Christ?" In unison they would reply, "Yes" "Well, if a doubt should arise who would be most likely to know whether I am following Christ?" "You would." "Then do what I say."

Papal infallibility is not to be mentioned in comparison with this, and it was not only the theory, but the practice of Zion before Mr. Dowie's overthrow.

witness martyrdom and to perform miracles." "The denominations say the Bible and Bible alone is our religion. We say that the church is built on present revelation and Word of God, spoken by real Apostles who have the signs of an Apostle and the authority of an Apostle, speaking in accord with the Word of God in other ages." This vitiates the first article of the Zion agreement on doctrine as to the infallible and sufficient Holy Scriptures, but was said in the interests of a specific Zion apology for the supremacy of Mr. Dowie, as it was upon that point I was crowding him. * These were statements which he had written down, however, as he had evidently apprehended the true significance of Mr. Dowie's assumption of the Apostolate. The rank and file would not agree in theory with him, altho during the history of the church they have done so practically.

It is not deemed a matter of enough importance to discuss at any great length the method of the Bible interpretation employed in Zion. An Elder told me that the idea of prophecy Zion held is one which "writes history before it comes to pass." This was said apropos of a conversation in which the prophesies which they refer to Mr. Dowie as "Messenger of the Covenant," "Elijah the Restorer," etc., were being discussed. Should you present them the view that the prophets were preachers of righteousness with a message to their contemporaries and that they did not have a vision of all coming events they would regard you as an atheist or infidel.

Their theory of inspiration would come under the designation mechanical, and their method of interpretation literal and dogmatic. When a member of Zion says "it is so, because God says it is so," he means that the words of the Bible, uncriticised, but colored by the concepts current in Zion, originating from Mr. Dowie, say it is so.

Mr. Dowie, claiming to get his conception from the Bible,

* The tendency in Zion at present is to lop off all Mr. Dowie's whimsies as they would be called and get back to the Word of God. This was the drift of a short address by Mr. Voliva, April 24, 1906, which I heard.

speaks of Satan as the Defiler and Jesus as the Healer. He would hold that a God of love who made the world with all its beauty and brightness does not make wretched, foul, destroying, disease. That is the work of the Devil.

Here is a dualism in thought as well as in practical attitude. Practically all people feel a distinction between good and evil and have a system of values; things pronounced good they strive to attain, and their opposites they seek to shun. But Mr. Dowie conceives of origins thus — holiness, salvation, health, the good, come from God; while evil, destruction, disease, sin, are the work of the Devil. An array of scripture texts are brought forward to establish this. "He that doeth sin is of the Devil, for the Devil sinneth from the beginning;" "For this end was the son of God manifested, that he might destroy the works of the Devil;" 1 John 38; "How that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the Devil, for God was with him." Acts 10:38.

Altho the Devil is the author of sin and sickness in Mr. Dowie's thinking, he finds no inconsistency in saying, "God over-rules all things and will ultimately triumph;" The contest he sets forth as follows: "Satan had a pre-existence before man was created. Satan, perhaps, with his host, once dwelt upon this earth, because I have never believed since examining the subject, and the Scriptures do not teach, that man was the first inhabitant of this earth. . . . When God created Adam and in due time Eve, and put them in the garden of Eden, what was his first command? 'Be fruitful and multiply and replenish the earth.' The inference is clear. The earth had once been full of inhabitants; otherwise it would have been absurd to use the word 'replenish.' My own contention is that, in all probability, Satan had at one time with his host, inhabited the earth, had been ejected from it, and he, with a host of disembodied spirits, came up again from the depths of hell into which they had been cast, * de-

* One notices the ancient abandoned cosmology, of Dante, for example.

termined to repossess themselves of this earth, and they have been at it for six thousand years and have very largely succeeded in dominating the earth and deceiving man first of all. In what way? By means of Satan himself. The first woman was deceived by means of Satan, who broke through the heavenly watch. . . . Since that time Satan is called in Scripture 'The Prince of the power of the air, the spirit that now worketh in the children of disobedience.' Our warfare is therefore as Paul the Apostle wrote 'not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places,' or as it might be read, 'against the hosts of evil spirits in the upper air.' . . . Satan seeking earthly embodiment became embodied in the beast (serpent), and became the chief tempter and seducer of mankind. . . . He was nearly ejected from the earth at the time of the flood, but he deceived Noah, and when Noah had been taught to plant the vine, Satan also entered into the planning, and turned the sweet and innocent juice of the grape into a hellish poison by showing men how to arrest the grape in its process of decay. . . . Satan devised this sweet rottenness and so transformed the fruit of the vine as to make it the means of the damnation of millions. Satan has been seeking to possess man, body, soul and spirit, through all the ages, and has succeeded is possessing himself, first of the spirit, then of the soul, then of the body. . . . The struggle between Satan and God is first of all, for the possession of the spirit of man. There are three parts in man, not two. Man is composed of spirit, soul and body. The spirit alone is immortal, not the soul. The soul dies. Christ himself said 'My soul is exceedingly sorrowful, even unto death.' The soul of the man and the soul of the beast are alike. But the distinguishing thing in man is the spirit. God is the father of our spirits and our spirit is immortal because it owes its origin to God. . . .

The Son of God was manifest that he might destroy the works of the Devil. What works did he destroy? 'God

anointed him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of God?' Answer, 'No.' 'Of the Devil?' Answer, 'Yes.' Why? 'For God was with him.' In Matthew 4:23 it is written 'And Jesus went about in all Gallilee . . . healing all manner of disease and all manner of sickness among the people.' Nineteen centuries ago every kind of sickness and every kind of disease was healed by Jesus. Peter declares that all whom he healed were oppressed of the Devil; if that is true, then nineteen centuries ago every kind of disease and sickness was the work of the Devil. Can it be God's work to-day? Answer, 'No.' Whose? Answer, 'The Devil's.' 'It must be so unless you are going to prove that God is doing the work to-day which the Devil used to do nineteen centuries ago. Now the lie that God wills diseases has crept into the churches, is embalmed in their songs, and taught from their pulpits, that God blesses humanity by laying his hand, full of corruption upon it and making the people sick. I tell you this as God's minister to-day, there are things that God can not do. . . . It is impossible for God's hand to communicate disease. . . . It is impossible for a being who is without disease to communicate disease. It is impossible for God to make people sinful or sick or unclean or miserable, for if he did he would then be a fountain of sin and disease. It is impossible for any disease to come from heaven, for in heaven there is no sin, no disease, no death, and therefore it is impossible for any of these things to come from there. No possibility exists that God can be the author of disease. . . . Disease is the result of sin, and would not have been in the world but for sin. To make disease a part of the plan or purpose of God is to make God the father of sin and that would be to transform God into the Devil."

The foregoing has been presented thus at length to indicate the method of accounting for sickness which Mr. Dowie has thoroughly drilled into his people, and also to show his general style of argumentation. Without endeavoring to refute

his logic it might be well simply to notice that the entire argument goes upon the presupposition that the thought-forms used by the Bible writers of Old and New Testaments are in themselves truths of revelation, that all their terminology, irrespective of historical or literary relationship, corresponds to reality. It indicates absolute innocence of any knowledge of modern cosmography or cosmology. It would hardly suggest the knowledge of the theory of Copernicus and is as naive as it is presumptuous, for to the statements of Scripture, the results of an uncontrolled imagination are added and made synonymous with truth. There is no answer to such an argument starting with the presuppositions which Mr. Dowie and his people all accept uncritically, unless we can find an array of contrary texts, or texts which lend themselves as proof of contrary propositions when reinforced by a little personal imagination or fancy of our own.

This position with regard to disease is not new, or is it held to-day by Mr. Dowie alone. In the tracts of Evangelist J. J. Scruby, of Dayton, Ohio,* who carries on quite an active propaganda we find the same literalism, the same trichotomous psychology, the same dualism in philosophy. In one of these tracts the statement is made "as we read the story of creation we would be impressed with the fact that God did not make sickness, on the contrary all was very good. There was a condition of soundness and health and freedom from mortality and pain, so that God looking upon it could say it was 'very good.' We would come to look upon that as the ideal condition of life, and as we followed it on we would find it was going back to that at last; that the goal and hope and prophecy is a world where there will be no disease. Our natural conclusion, therefore, is that disease was abnormal and unnatural, that it was something that must have sprung

*In these tracts various persons, ministers and laymen, express their views, finding a sort of clearing house in this way for their kindred ideas, so that they represent the thought of quite a large group of persons.

from a more deep, malign evil not in the constitution of nature. . . . It came through the fall of Adam."

Again in discussing the "Manner of the acceptance of the doctrine of Divine Healing," we find the statement from Mr. Scruby that "the personality of the Devil must be recognized. This is a most important requirement. Freedom implies the existence of bondage, victory the existence of an enemy. The Devil is a person. He is powerful. He is the author of physical suffering, as we see in the case of Job, Job 2:7; of those who were the recipients of Christ's healing power, Acts, 10:38, and the mention of the woman healed in Luke 13:11-16."

Both Mr. Dowie and Mr. Scruby hold that sin and sickness are realities and the vast majority of us hold with them in this as against Christian Science. Yet neither would hardly be conscious that he has a philosophy of suffering.

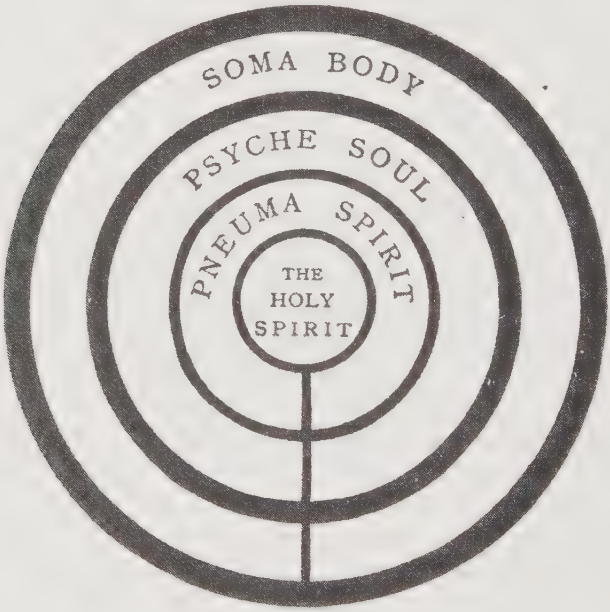
Somewhat different is the explanation given by the teacher of theology in Zion, although he aims to follow Mr. Dowie all too slavishly. He says, "There is scarcely developed yet a scientific body of doctrine in Zion. We are 'restoring' old scriptural doctrines where they have been lost sight of in the church. But we hardly think of psychology or theology or trichotomy. In a certain sense we are presenting a sort of dualism, and yet not so, for God is preached as the superior of Jesus. Satan is put as the opponent of Jesus and to be overcome by Jesus so that the one GOOD power is transcendent and sovereign and the Devil is to be out of the ring soon, and some day Jesus is to hand back the kingdom to God. (1 Cor. 15:28). Dualism contends for two powers and both equal. Persian Dualism says the conflict is unending, but ours is a more transient conflict between good and evil, with the certainty of a comparatively speedy victory for right and truth. We start with God. Satan is a created angel who fell into rebellion and inveigled the human race into that rebellion. Jesus, who himself contends that "my Father is greater than I," is superior to the Devil, therefore I could

hardly call our philosophy a dualism. We do believe that man's will is free and that God has permitted man's will to accept the evil and we lay at the door of evil powers the evil in the world, but it has been permitted by God and is overruled by Him in His infinite sovereignty for the good of man, but we insist on the distinction between permission and commission. If God permits man's will to act freely you could hardly put man therefore on an equality with God in a dualistic conception, nor can we do so with the Devil. He is permitted to act freely in temptation and man is allowed to act freely in accepting the offers of evil or rejecting them, but God is Sovereign. We see evil as a practical reality and can't get back of it, so it is practically infinite, or to state it in another way, what we can see and can't see over is as good as the infinite.

"I think you get your conception of Dualism from the fact that we insist on laying disease and disaster to the Devil. God is a God of law. He keeps those laws in operation for the good of man. But if man goes across the law, God does not change the law. Man must suffer and man must repent and come into harmony with the law or continue to suffer. The Devil's business seems to be to tempt man to disobey and as in the case of a burned hand the consequences of perverted relation to specific law are felt. Man's problem is to learn God's laws and willingly obey them. God is working out this problem and when he gets it finished God will be all in all and man's freedom will be unimpaired. But we say God did not burn the hand, altho it was His power operating in the law. God is legally but not morally responsible, or, as Dr. Dowie puts it, He permits but does not commit these destructive acts, they are morally the Devil's. We do believe in the fall of Adam, altho Dr. Dowie has not strongly expressed himself on that question. . . . He has expressed his belief in a pre-Adamic race of some sort on the earth and believes that the earth was 'replenished.' . . . I hold to the essential truth of the Adam story of the fall. All that I know about the Bible

and about salvation fits with perfect consistency into that view. There is nothing in print that I think of at present about the Adam question."

Mr. Dowie's psychology or three-fold division of man is not an entirely new theory. He sets it forth for practical purposes in his preaching in a pamphlet "Sanctification of Spirit Soul and Body." Theoretically it is represented graphically thus:



This he says shows the tripartate nature of man and the indwelling nature of God. The Holy Spirit is represented as the center of all. The three words in speaking of man's being are pneuma (spirit) psyche (soul) and soma (body). The line connecting the circles is used to illustrate the flowing of the Holy Spirit through the entire three-fold nature of man thus sanctifying him wholly and preserving him without blame.

"We are not a duality composed of soul and body, but we are a trinity composed of spirit, soul and body. This is a divinely revealed construction of man. Human philosophy and ordinary Christian pulpit teaching have made man to have only two parts—soul and body—and confounded soul and spirit. Now what is the difference between the soul and spirit?

I must, at the risk of being charged with being technical make plain to you some very neglected teaching in this matter—teaching which the church of God almost wholly misses.

In doing this we have to show, first of all, how God made the lower creation and then how God made man. If we study by the light of Holy Scripture, we shall see the difference between the lower creation and man, and thereby make clear the tripartate nature of man. Take your Bibles and read the twentieth verse of the first chapter of Genesis. 'And God said let the waters bring forth abundantly the moving creature that hath life.' The margin says that word 'life' is 'living soul' in the original tongue. Then you see that this passage teaches that the fish of the sea all have souls. It does not say that they have a spirit, but they all have souls.

Let us go to the thirtieth verse: 'And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life.' Margin again says the Hebrew is 'a living soul.' This passage teaches distinctly that every beast of the earth and every fowl of the air has a living soul. You are sometimes asked, what is the soul? These passages supply the answer. The soul is the animal life. The soul is not spiritual at all. One of the most stupid things the Christian can do is to argue for the 'immortality of the soul.'

I shall presently show you how right it is to argue for the immortality of the spirit, but, let me warn you, never argue for the immortality of the soul. You will plunge yourself into a sea of confusion if you do and give your adversaries an essential advantage which will put you to shame. Christians make a tremendous blunder by confounding soul and spirit.

If you refer to the Epistle to the Hebrews you will see that it is the Word of God which makes this distinction, a distinction unknown for the most part, to Christian theologians who are very largely teachers of false theology. They are as blind as bats to the essential difference between spirit and soul and talk about the salvation of the soul when they mean the Spirit. What does it say here? 'The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of the soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.'

It is the Word of God then that shows the division between soul and spirit. . . . Look at the second chapter of Genesis, seventh verse: 'And the Lord God formed man of the dust of the ground.' That is the body. Do not make any mistake about it. Our bodies are dust, and the vainest woman who carries a millinery shop on the top of her head, and the most foolish woman who purchases her complexion in a paint shop, or the silliest dude, is only a bag of dust. Let us consider the other two parts. 'And God breathed into man's nostrils the breath of life and man became a living soul.' The 'breath of life' which God 'breathed' into man is the spirit; and the 'living soul' which man became is the soul or animal life, distinct and separate in all respects from the spirit. God imparted to man His own spirit and nature. God is the 'Father' of man's spirit. He is the Father of the spirit, but not of the soul. He is the maker of the soul and body, but not the Father of it. . . . In Christ the perfect man we see a perfectly pure spirit: as scriptures say 'a life-giving spirit.' . . . In Christ you see the perfection of this three-fold nature. . . . First, the body of Christ was like our bodies, a human body. It was pure and sinless because of God's origination. Second, His soul was a merely human soul, but His spirit was divine." *

* As has been indicated, all these views are the result of wrong views and use of Scripture. For corrective principle, see W. N. Clarke, "The Use of the Scriptures in Theology."

It is scarcely necessary to quote further to be able to see the process of argumentation by which the belief of Mr. Dowie in trichotomy is supported. So far as I know all believers in Divine Healing are trichotomists in psychology and have a rather sharply defined distinction between the three parts of man's nature. They of course hold to the literal veracity of the Word of God which is synonymous with the letter of the Bible.

A somewhat unusual position of Mr. Dowie is that with respect to the doctrine of immortality. He is a believer in the death of the soul but of the immortality of the spirit. It seems to come logically out of his psychology, and his ideas with regard to the origin of man, and makes a sharp distinction between God acting directly, and through nature. The soul is temporal and not eternal. This he supports by showing that the soul of Christ died. "The prophet Isaiah said that God would make his 'soul a sacrifice for sin,' that He would 'pour out His soul unto death.' Christ himself said, 'My soul is exceeding sorrowful even unto death.' Then his soul died. He said Himself 'I am the Good Shepherd. The Good Shepherd giveth His life for the sheep.' The word translated 'life' there is Psyche, Soul. In the tenth chapter of John the word 'life' should be translated soul. 'The Good Shepherd giveth His soul for the sheep.' There is no question about it. 'Christ poured out His soul unto death.' . . . Some of you all your lives have been defending the 'immortality of the soul,' and you have been taught to do so by your ministers, who do not like to confess that they have been teaching error. . . . Many serious errors have crept into theology because of this. Christians have been arguing for the immortality of the soul, and the infidel has been flogging you with the Bible every time. The infidel quotes Scripture at you, and flings at your head 'The soul that sinneth it shall die,' and asks, 'How can a thing be immortal that can die?' . . . I want to settle this question as to the separation of soul and spirit: for this separation gives

answer to an error, the doctrinal error which is called 'conditional immortality.' There is no more dangerous falsehood. I may grieve some persons by saying it, who may be true Christians, but there is no more dangerous falsehood than the falsehood which teaches that man is not essentially immortal, but that man is only conditionally immortal, and that therefore, a man, if he is not saved, will be annihilated utterly; that his spiritual nature will pass away like his psychical and physical nature, and that, unless he is a Christian he will not live forever. I want to tell you that it is a dangerous lie for this reason: If a man sees that he can die like an animal, he will in thousands of cases live like an animal. When you tell a sinful man that he is to die like a dog then he says, 'I will live like a dog.' . . . Let that man see that there is no hereafter, and no penalty for sin, and he will live a life of such abounding wickedness that only hell itself can find an equal to it. Conscience would be almost annihilated. . . . I call attention to the fact that every one of those who were disobedient in the days of Noah were living in the days of Christ. For more than three thousand years their miserable spirits lived in the hope of Christ's redemption. And he came to them in the fullness of time, as is shown in 1 Peter 3:19, 20. He descended into Hades. He 'preached to the spirits in prison, which aforetime were disobedient, when once the long-suffering of God had waited in the days of Noah.' They had been in hell for thousands of years. They were not annihilated even tho damned. They were living. The spirit lives beyond the grave. The spirit of the just man is made perfect in heaven, even as the spirit of the evil man may be made viler in hell. . . . But I tell you this in Christ's name. God is the Father of this spirit; the spirit of man shares the nature of the Father. Therefore since God is immortal so are we; since our Father is eternal so are we. But if on the other hand if our spirit is not immortal, neither is God's because we have his nature, 'we are his offspring,' and we share his nature."

We must remember that all this discussion is not purely academic, altho it is in the region of dialectics. Mr. Dowie is simply trying to enforce the idea of the sanctity of the body as the dwelling place of the spirit of God and insists in keeping it clean and free from sin and vice. In order to do this he thus at length treats of the nature of man.

Hardly more than a mention need be made of some of the more peculiar teachings of Zion, as among a people of such rigid literalism in Scripture interpretation almost every vagary that unlearned exegesis has suggested finds favor with one or more individuals as coming under the head of "all other questions are matters of opinion." But no one has been allowed to print a tract or treatise of any kind which could not pass the rigid scrutiny and meet the favor of Mr. Dowie.* The Ecclesiastical Secretary may keep Saturday as the Sabbath, Jew fashion, and eat no meat, but he is not followed in this by any considerable number of Zionites. Another officer may have certain ideas of his own about a glorified body, and soul sleeping, but all he can do is to talk it privately or in a small group of persons of similar belief.

A peculiarity with respect to the Zion doctrine of atonement simply needs to be mentioned as in most respects as has been said their teachings would be loosely classed as evangelical.

They hold that Divine Healing rests upon the Atonement of Christ. That "He hath borne our griefs (sicknesses) and carried our sorrows, . . . and with His stripes we are healed," which was declared to have been fulfilled in Jesus in his ministry of Healing (Matthew 8:17) shows, that the atonement of Christ provides for health and healing as well as salvation.

All those in Zion so far as I know are Premillenialists, and believe in the spectacular Second coming of Christ, but there is no official program of the events of the future of an apoca-

* Mr. Voliva has stated that the Leaves will be open for those who have anything worth printing. We will await with interest to see what this will bring forth.

lyptical nature to which all give assent.* All believe in the restoration of all things, but there is hopeless confusion if you begin questioning around among the people as to what they mean by the expression. There is a medley of notions on such subjects and to sift out the generally accepted is hardly possible unless one could formulate propositions and secure a vote, for or against.

*Mr. Dowie puts it thus in his pamphlet, "Sanctification of Triune Man:"

Lord Jesus, Come!
The BRIDE, the Church, with longing eyes
Looks through the gloom to yon bright skies,
Where radiant shines her home above,
And thus she chants her prayer of love:
"Sweet BRIDEGROOM, come! 'tis midnight hour,
And virgin souls await Thy power."
Lord Jesus, Come!

Lord Jesus, Come!
Thine answer sweet our spirits hear,
It soothes our grief, we cannot fear.
It came to him on Patmos Isle,
Who loved and lived on earth awhile;
It comes to us—"I QUICKLY COME."
Yea, "Even so, Lord Jesus, Come!"
Lord Jesus, Come!

WHEN JESUS COMES THERE WILL BE AN END OF EVIL.

He will put down all rule, all authority and power, and will reign and rule in every heart. The kingdoms of this world shall no longer be at strife and at war, for they shall "become the Kingdom of our God, and of His Christ."

God, hasten the time. Hasten the time when spirits redeemed, and the souls that Thou has purified, and the bodies that Thou hast made Thy temple shall go forth in millions to tell others that there is a God of purity who can make the vilest sinner clean, and is willing to make you and me pure in spirit, and in soul, and in body.

That is all my message. I have no other.

But I demand, as God's Messenger, that you shall seek Him, and Him alone, and do what He tells you, and no other.

The matter of demon possession deserves some attention, as it is closely related to the question of divine healing. It, like all other ideas, comes from a literal interpretation of Scripture. The popular terminology is followed here by Mr. Dowie who speaks indiscriminately of "devils" and "having a devil." He does not stick as closely to the original of the Greek New Testament here as in the discussion of some questions. The New Testament knows of but one Devil, spoken of as a personal being by the writers who use the masculine article with the word diabolos, Devil. The uniform New Testament conception is demon possession not devil possession. (cf. Matthew 8:31, Mark 5:12, Luke 8:29, in R. V.).

Mr. Dowie regards all the world as being under the dominion of the Devil, who is being disempowered by the Son of God who began the ministry during His earthly life when "He was manifested to destroy the works of the Devil." This conception is usually coupled with that of the imminent return of Christ. "All disease is the oppression of the Devil, but there are some which are possessions by the Devil, or by Devils," he says,* after quoting Luke 13:11, "And behold there was a woman which had a spirit of infirmity eighteen years." "Not an infirmity you will notice, but a 'spirit of infirmity.'"

After commenting upon this for a time he quotes further the words of Jesus, Luke 13:16, "And ought not this woman, being a daughter of Abraham, whom Satan has bound, lo, these eighteen years, he loosed from this bond on the Sabbath day?" Of course all this is so general that it is difficult to be certain in what sense Mr. Dowie and Zion hold to demon possession as such, in spite of the numerous references to devils making people sick or subjecting them to evil habits and the like.

All this, however, is a piece with primitive conceptions wherein all obsessions or dreams and visions were regarded

* Pamphlet, "Doctors, Drugs and Devils."

as visitations of a spirit or the entrance of a spirit into the person.

"Ancient psychology, survived still, according to which manifestations of the mysterious inner life of the soul, mental processes, were the manifestations of some external agent. In ancient times 'it was not we ourselves, but a demon, an angel, or a spirit that was the efficent cause; sometimes this agent is conceived of as intimately connected with our soul, but at others he is an entirely extraneous being. Here we have the origin of the conception not only of demoniacal possession, but of that of the Holy Spirit.' (Wernle, Beginnings of Cristianity, Vol. 1, p. 6)." *

There can be no doubt that Jesus spoke of demon possession and held to the idea that an alien spirit could enter and inhabit a human body. At least so his biographers represent him in the Gospels. He healed many persons by driving out the demons which had caused various diseases and disorders especially of a neurotic sort. †

Whether we are to regard this as a final explanation of disease, especially of certain kinds, is perhaps the same kind of a question as to whether we are to think that the biblical statements about the earth and the sun, for example, are final in astronomy. It is a question as to whether the meaning of the New Testament is necessarily the teaching of the New Testament.

Mr. Dowie is within the meaning of the New Testament when he speaks of demon possession causing disease and the casting out of the demon, a cure. It is to be doubted if he could show that all disease is of the devil even from the conceptions current in New Testament times as reflected by its writers. That is another question, however.

J. L. Nevins, in "Demon Possession and Allied Themes," has shown by an extensive search for examples that demon

* G. B. Foster, Finality of the Christian Religion, p. 78, Note 2, who quotes Wernle.

† Cf. Foster, op. cit. p. 408 ff., for discussion of this subject.

possession of the same sort as is found in the New Testament is found to-day quite extensively in Shantung, China, and in India, Japan, and even in Christian countries. He accepts the biblical theory of accounting for such phenomena and says.* "The Bible recognizes not only the material world, but a spiritual world intimately connected with it, and spiritual beings, both good and bad, who have access to, and influence, for good or ill, the world's inhabitants." This is true and from Mr. Dowie's standpoint of authority he is perfectly consistent in believing in demon possession in spite of the fact that modern psychology explains these phenomena, such as absession, epilepsy, or any form of "possession" differently.

The polity of Zion has really been the policy of Mr. Dowie. True he has sought a scriptural authority for most of his ideas with regard to the church. It is now decided that the regime under Deputy Overseer Voliva will retrench or reorganize even along ecclesiastical lines and endeavor to get back to the simplicity of the organization as it was at the beginning in 1896. There will be no apostles, at least for the present, and prophets are also under the ban, altho theoretically all the gifts of 1 Corinthians 12:28 are to be restored to the church. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues."

Mr. Dowie was well under way in the work of restoring the gifts and offices to the church as the C. C. A. C. in Zion when the revolt came. We have noticed in the Introduction, the different officers he had already arranged for and who were administering the ecclesiastical and commercial work of Zion. It is not known just what form the organization will henceforth take as circumstances will have much to do with it.

It is quite clear now, however, from the utterances of Mr. Voliva that the Bible will be the sole court of appeal as a standard of faith and practice and the interpretation will be

* p. 243.

based upon the same philosophical and psycological presuppositions in the main, as were held by Mr. Dowie in his earlier ministry.

CHAPTER IX.

THE PEOPLE OF ZION.

"There is no nonsense so transparent, no crotchet so ridiculous, no system so unreasonable, that it can not find advocates and disciples." *

The foregoing statement is doubtless true, and we might say, therefore, John Alexander Dowie, the Apostle of Divine Healing, and prophet of a restoration gospel, found his followers, and made advocates for his doctrines. But it is necessary to ascertain just what are the characteristics which led this peculiar people to adopt the views of this peculiar man, or rather what are the reasons why people of these peculiar characteristics, if they are peculiar or unusual, were led to accept the dictatorship of Mr. Dowie, which dictatorship he has veiled under certain supposed scriptural offices and functions, such as Messenger of the Covenant, Prophet, Restorer and Apostle.

We have noticed that the ground had been prepared previous to his coming, and that belief in divine healing was no new thing under the sun. We have seen also that many of the ideas which he advanced, had advocates, more or less bold and aggressive, among the churches, to which Mr. Dowie has always appealed for a hearing. We have noticed that a large number of people, especially those holding these views, were, or were ready to be, out of conceit with the churches.

We now examine some first-hand testimony as to just what sort of folk these people are who have come under the paternal sway of Mr. Dowie, since it was he and not some other,

* E. P. Whipple, Essay, "Croakers." Vol. II, p. 86.

at least for the time, who caught their attention and enlisted them in his tithe-paying C. C. A. C. in Zion. *

Personal letters from members of Zion :—

"I was born and raised a Lutheran. Sunday before Christmas in 1896, I repented and confessed my sins and gave my heart to God and God gave me the witness in my spirit that I was a child of God. I began studying my Bible and looking round for a living church to join, I went to all the denominations; I studied their doctrines beside the Bible, but none of them came up to the standard of the Bible. First Sunday of April, 1897, I went and heard Mr. Dowie preach. I saw and understood he was filled with the power of the Holy Ghost. I fell in love with him. . . . I subscribed for the Leaves of Healing and studied them beside the Bible and I was blessed in spirit soul and body. I do believe in all Mr. Dowie claims to be. As Messenger of the Covenant, see Mal. 3:1-6. As Elijah the Restorer, see Matt. 17:10-13. Matt. 11:14. Mal. 4:5-6. As the Prophet foretold by Moses see Acts 3:22-25. Will send you Leaves of Healing and various tracts. . . . I will pray for you."

"We, that is my husband and myself were members of the Evangelical Association when we heard of the work Dr. Dowie was doing, and so I went first to hear him and found it was Bible truth that he was preaching, salvation, healing and holy living, all taught so plainly. How new it seemed that people were being healed and still it is just what Jesus did when here on earth. . . . We commenced to get answers to prayer

* The very fact, admitted by Mr. Dowie, and witnessed by all the Zion people I have known, that the large majority of his people have come out of the denominations, would in itself at least suggest these people to be unstable, and accessible to any religious leader of strong enough personality. Many who have been in sympathy with the teachings of Zion in general, have remained in the churches, because of other ties and the inertia of religious life, and failure to fully sympathize with all the claims of Mr. Dowie, or a strong revulsion against being called a fanatic or schismatic, which attitude Mr. Dowie in person, or by his literature or his representatives could not overcome.

in our home. Christ seemed more real to us and of course that well of water had to flow. I could not keep it to myself—commenced to tell it to others and so our minister wanted me to be quiet and not talk to others about it nor read the Leaves of Healing and not to go to Zion meetings any more, but I was starving in the church and my husband got interested also and loved to read the literature and hear Mr. Dowie, so he finally left the church and joined Zion."

"One does not have to believe in Dr. Dowie as Prophet and Apostle before he can be healed. When the heart is right we receive the healing through faith in Jesus, but it is a fact that those who receive divine healing soon come into the C. C. C., because the pastors can not teach it and remain in the church, and the members can not testify concerning it.

It is very plain to me that Dr. Dowie under God has restored to the church this great and important part of the gospel. God answered his prayers and thousands have been blessed and healed, because of his faithful ministry.

My brother, I will ask you to read prayerfully the Leaves of Healing and the result will be a more abundant life in you, a more effective ministry for the Master and greater blessing to those who come under your ministry."

These letters certainly indicate a high degree of suggestibility in the writers. To be able to believe the claims of Mr. Dowie, simply because he announces himself the fulfiller of the prophecy contained in certain Biblical terms, when he personally has not been the instrument of their healing, would make them susceptible to like submission and faith in any other "healer" and audacious preacher if he had crossed the path of their life as did the founder of Zion, and there are, or have been, many such characters.

"My reason for uniting with the C. C. C. in Zion were many, but principally to become identified with a church the highest officials of which were determined to enforce rigidly the requirements of the higher Christian life in the every day

walk of the members. I had been a Methodist minister, and a careful student of the life and sermons of Wesley, who when he died left a church that was wholly unlike the Methodism I saw around me. If the Methodists of to-day had been living the life Wesley taught them, I should never have thought of leaving them, neither I may add would the C. C. C. have been founded as Dr. Dowie would have been a Methodist. But I was wholly out of harmony with the ways of life the officiary of the M. E. church stood for, compromising, half-hearted, luke-warm, so when my wife having been given up to die by the doctors hearing of Dr. Dowie and sending him for prayers, was healed, we were ready to lay down our ministry and go to Chicago and stay twelve months to make sure that the C. C. C. is actually Apostolic, as well as its power, and that there was no objection to its doctrines or government. I found its doctrines to be those I had become so familiar with from Wesley and loved so well . . . and that the gospel truths were wrought out into the lives of the people in a practical way, causing them to clean up their lives, and be saved and healed."

"I was afraid some one would laugh at me should they know I belonged to 'Dowie' and as I am in earnest, I knew it would not do to be ashamed of Christ, or Dr. Dowie rather—so fifty pamphlets were given me to hand around our office and tell all the other employees in a bold and fearless manner of my intention to live a different life. . . . But tell me where are these things taught as they are in Zion? . . . When I started to drift away as a backslider, I found a good many in the Baptist Church with me and I am glad I am in a church where you must live a godly life or get out. . . . I simply believe that Zion preaches, teaches and lives the gospel as God wants."

"I have belonged to the close communion Baptist Church. I left them because I did not think it right to commune the way they did leave out christians in other denominations. Then I joined the Presbyterian and when I moved from the

east to the west I took a letter from that church and nevet joined another until I joined the Christian Catholic. I was lead to that through reading the Leaves of Healing and comparing them with the Word of God, I saw that the full gospel was being preached and carried out in Zion."

In these letters the idea of the spiritual character of Zion has been the form the suggestion to join took with people who confess their disaffection for the "churches." "We have the primitive gospel," is a statement, an idea, that works mightily in the people out of conceit, for one reason or another, with their churches. In spite of facts which a critical examination would reveal, they are ready to break with the past for an untried institution, taking it at its own valuation, not once realizing what it would mean did everyone take the same step. Apart from any question as to whether their objections to the existing conditions in the churches are well founded, and granting that they are, the move was the result of suggestion furnished in every copy of the Leaves of Healing and in well nigh every Zion meeting that here we have the real and full gospel which the churches are failing to see.

"I went to Zion to get healing for my son who is yet unhealed; but my husband believed it to be a clean city, free from temptation and a good place to educate the children and to invest money."

"I was a member of the Baptist church at the time the members of the C. C. C. had cottage meetings at my house an a lady was there that had Ben Blind an Restored to sight an I became very much interested in the teaching and Now can say that god realy does heal his people. I have Ben healed of tobacco habit an of stomach troubles . . . Now concerning Dr. Dowie's claims, Being in the spirit and Power of Elijah Yes I believe that it is true as that name Elijah in its true meaning is (God the strong lord) . . . John the Baptist also come in the spirit an power of Elijah But John diden't know it himselft But Dr. Dowie don't heal eny one or he don't claim to But only teaches the full gospel salvation

healing and clean an holy living and prays for the people . . . You know we have trine Baptism Matt. 28:19 baptising them in the name of the father and of the son and of the holy ghost. Notice that word (and) as it means and injunction and causes it all to be triune in its true meaning same as if you had three cups of dye Black and Blue and Red and you had a handkerchief could you dip it in all three of them cups at one dipping (no) it would hafter be dippted three times once in each one—yet there is but one Baptism because it is all in the triune god all as one. . . . I hope you will be able to understand as I have done the best I could to explain and will do enything I can to help you in this work But my Brother you will find when you Begin to Preach the full gospel which means salvation healy holy and clean living you will be hated by the unrighteous men and hypocrites because of the truth."

This last is a sample of the childlike imitativeness of many of the people of Zion who painfully try to reproduce the arguments they have heard or read for giving up the churches. It is a primitive trait, putting the person at the mercy of whoever may be his or her teachers at the time. Altho from an unlearned man it has the spirit of absolute sincerity, and shows the kind of stuff of which martyrs are made.

"This is one of the reasons that I joined the C. C. C. because the full Gospel was preached and practiced; of salvation healing and holy living the same as our Lord taught us when on earth. Read Matthew 28:20."

"I receive great blessing at one time then not understunding it as I ought to do and not wholly relying on God I went back to medicines and continued sick getting worse right along. . . . In the meantime a lady told me of the work Dr. Dowie was doing in Chicago and my already knowing God could heal I began looking to God to lead me and give me the faith and light I needed. I wrote Dr. Dowie—an hour was set for prayer during which I felt the power of God like electricity, and the peace of God come into my heart. . . . As

to trying to find out by what means Dr. Dowie accomplishes the healing of sickness I do not see why one should be exercised over such a thing as that when God said through Jesus, Mk. 16:17, 18, 'Those that believe should lay hands on the sick and they should recover'. . . . I do not feel that it is right to be critical toward Dr. Dowie nor any one who preaches the whole truth as he does, for we are not criticising him so much as it is God we are criticising for God worketh in him to will and to do of his own good pleasure. I truly believe Dr. Dowie is doing God's work as he feels God wants him to do and you or I or any one who yields ourselves wholly to God to do what he wants us to do . . . being perfectly obedient to the voice of the Holy Spirit and to God's revealed will in his word can be a power for God."

One of the most intelligent of my correspondents judged by the composition of a long letter is a man who accidentally received a bullet in the right hand and who tells how he prayed and the pain ceased and swelling disappeared. "The swelling gradually went down until the third week when by pressing with the finger and thumb the bullet could be located. As time went on scores of friends seriously advised the services of a surgeon warning me of the danger of gangrene and consequent necessity of amputation. Nothing moved me. I felt that I could not dare insult my Father by having recourse to the unsanctified methods of surgical butchery, for I had the assurance that he who raised Jesus from the dead and rolled the sealed stone from the tomb, could roll that bullet from its lodgment. . . . Early the next spring the bullet began to move upwards toward the fleshy side of the hand where in a few weeks the butt end of the bullet was pressing continually outward until a small protuberance was observed which as time went on grew to be much larger. On the top of the projection was noticed a small scale which soon pared off like paper, followed by others. In a few weeks more one of these paper-like pieces came away leaving an opening that exposed the bullet. This little aperture gradually distended itself

until Friday night at 11 p. m., May 19, 1899, the bullet fell from my hand to the floor, released without the loss of a drop of blood. . . . I picked it up and thanked God." This man joined Zion in 1902 after having been a member of the Presbyterian Church twenty-six years. He says further, "I thank God for the faithful ministry of John Alexander Dowie, which comprises the preaching of the full gospel of 'Repentance, Restitution, Faith in God, Obedience, Righteousness, Salvation for Spirit, Soul and Body—a Triune God, Triune Man, Triune Baptism, Restitution of all Things, Ruling of God's people for the extension of the Kingdom of God and the elevation of man.' . . . There is a peace trust and joy come into my life as I never had while I was yet with the denominations. . . . I firmly believe in all Dr. Dowie's claims. I believed him to be a prophet in the spirit and power of Elijah long before he made his declaration. I believe him to be the Messenger of the Covenant, 'Elijah the Restorer.' . . . Before the second coming of Christ, the 'Messenger' must first come. . . . To announce that coming and to gather as an unmistakable object lesson those who shall be 'counted worthy to escape the things coming upon the earth,' the Lord sends one man, who in the Spirit's power smites evil wherever he finds it, however entrenched by long usage, whenever it may have gained an entrance—one who makes every path 'straight' that he finds 'crooked.' Mal. 3 and 4 delineates his work. We are perfectly willing to examine in the light of Scripture the claims of any other 'Elijah,' and when the preponderance of evidence is in his favor, to accept him as the genuine 'Restorer.'"

Here is a man under the obsession of the powerful fear that he will offend and insult his Father by resorting to surgical aid, but who nevertheless is willing to accept as the genuine Restorer him who can furnish the strongest suggestion, (to talk of evidence is out of the question) that he is the supposed and expected Restorer. This is just the sort of man, tho of more than one talent, who could be predicted to fall under the sway of an aggressive and positive religious charac-

ter such as Mr. Dowie, because of the state of preparedness of his mind, the result of an unhistorical attitude toward the Bible, and such as he furnishes material for a fairly competent set of officers for the organization that naturally grows up around his Restorer. *

These excerpts from letters of Zion people indicate the sincerity of the writers which is a characteristic of the rank and file of Mr. Dowie's people, hardly to be questioned by anyone. Every letter I have received, and every personal conversation with these people, leads me to feel that whatever else may be characteristic of them they are honest in their convictions, and for the time believe implicitly in him and in Zion. Indeed many of them are of the stuff that martyrs come from and have literally forsaken all and followed the lead of Mr. Dowie into Zion. In many cases they have disposed of property at a sacrifice, have made splendid gifts to various phases of the work, and willingly tithe, giving a tenth of all their increase to the Lord, but send it to him through Mr. Dowie.

The manager of the Lace Industry in Zion,† still (April 25, 1905,) drawing salary on account of a contract with Mr. Dowie, altho dismissed from his place as manager, writes me:

"About the people—the class. Mostly the common people, (he is an Englishman) not particularly bright as a rule. Mostly very sincere and not at all grounded in Scripture. There are exceptions of course, but few. Most of them come from other churches. I did, captured by the idealistic condition portrayed by Dowie in Leaves of Healing. . . . Denominations all kinds, Lutheran, Catholic, Baptists, Methodists, and some good people too earnest, sincere and eager to lift the world, a people who are willing to be led and who will work. . . . His elders and assistants—one or two capa-

* A later letter from this man reiterates his absolute confidence in Mr. Dowie as prophet and apostle even after the revolt in Zion City. He was not living in that city and was not as near to Mr. Dowie as the revolters.

† See Note, p. 3, Introduction.

bles and the rest nowhere, usually failures from other denominations—one man is here . . . who was once in Methodist Episcopal conference South, but if he is a sample I don't wonder they were glad to get rid of him altho I am a Methodist. A good few are here who couldn't succeed any where else. He has six good men—ministers. Voliva in Australia, Mason and Piper, New England States; Hammond and Cossum, Chicago; Braisefield and Excell . . . Bryant in Africa; he's a good fellow. I should say none of these men understand the business methods of Zion, they preach and trust the Doctor's policy. Dowie would discharge any of them tomorrow if he dreampt they were not loyal or didn't accept him for Elijah, or back him up in all he did. . . . Many of his people get disgusted and leave. Some would like to but can't because all they have is tied up in land or home, and they have to wait favorable opportunity. . . . The best cure for people is to let them come here and find out for themselves—a great many won't believe what you tell them."

Another very enlightening line of evidence is that of the testimony of pastors who have had members leave to join Zion, or who have come in contact with Zion people in their church work.

"Concerning Faith Healers (Dowieites), will say that eight years' experience in New York city with opportunity to observe the work of A. B. Simpson and extreme radical literalists in Scripture interpretation, also meeting here in the west all sorts of extremists, leads me to have charity with a large element of pity for those who are taken in their confidence and involved toils. We can not doubt their sincerity, but need not accept their mode of interpretation. Frenzied hermeneutics would be a fair classification of their irrational application of scripture truth to human life. Good people too only sometimes so good they have not time to be good for anything. You will not select your most valuable christian workers from among them. . . . I know of churches that have passed through a long siege of revolt, discussion and dissen-

sion, . . . that can say with David, 'It is good for me that I have been afflicted, for before I was afflicted I went astray.' I am sure that a good Baptist church will stand until the day of Judgment. It is the day of no judgment that I fear the most."

The Secretary of the Ohio Baptist State Convention writes: "We have had one minister go from us to that faith (Dowieism), and he has come back again. He was not a man of very much balance. He had a very limited education, and is not very well grounded in any faith. It would not surprise me to hear that he had gone to any kind of belief that happened to come to his attention. I have never seen or known of any of Dowie's followers who was noted for any great mental powers. It is my opinion that they are a class of people who have let one phase of their religious nature become abnormally developed and, so to speak, diseased."

The same officer for Nebraska writes:

"We have not had very much of Dowieism among the Baptist churches of Nebraska. I don't believe that more than a hundred of our people throughout the state have embraced to any considerable extent the teachings of Mr. Dowie. There are a few who are always gadding about for some new thing and if the Devil himself were to come here and canvass for a following these self-same people would be ready to listen to him. . . . Regarding the few followers of Mr. Dowie in this state I have met, I would say that they strike me as mentally unsound. Most of them seem to be sincere, but they are blinded by their own pretentions."

The testimony from other states is substantially the same, and so far as it bears upon the class of people from which Mr. Dowie has largely drawn, is fully corroborated by my own experience. Literalists, craving authority such as Mr. Dowie has provided for, to keep them from being turbulent, but absolutely incapable of passing judgment upon that authority, save as it comes in conflict with their passions and selfish interests, when they feel free to cast it off. This would be the

mental history in brief of a great many of the most ardent Zionites, and they furnish good material for the making of a religious psychological crowd, when the right man of powerful personality draws them to himself, by preaching their crotchets or giving them a religious novelty of sufficient interest to enlist them for the time.

The constant cry of these people is that we ought to believe the simple statements of Scripture—not to reason about them at all; but as a matter of fact Mr. Dowie has constantly fed his people a show of wisdom in reference to Greek and Hebrew words, and there is not one of his followers but believes him, in Theology and Bible knowledge, the superior of any theological professor or Doctor of Divinity that you might name to them. Then, too, they like to tell you of the number of college graduates and the like among their officers. Even a mob wants to pride itself upon knowing a few things and glorifies its leader or leaders to the extreme, since that reflects credit upon themselves.

"I had four members who went off to follow Mr. Dowie; several that leaned that way. Their sincerity I could not question. It seemed to me a sort of infatuation. They were not persons of mental acuteness. They were almost wholly of the class who regarded learning rather as a hindrance than a help to godliness."

"I have had some association with those who have gone into Dowieism. I have in mind four instances. One of a young woman, honest but uneducated, who at the importunity of friends, on whom she was somewhat dependent, accompanied them to Zion City. Shortly afterwards she wrote me for a letter of dismission that she might unite with Dowie's church. The wording and general manner of the letter convinced me that she was writing at the dictation of another person. So I allowed the matter to rest for awhile. Two weeks later I received another letter withdrawing her request. Another instance was the young woman's sister. She was a woman of limited intelligence, highly emotional nature, and questionable char-

acter. She had got out of harmony with the church of which she was considered a member, and took up Dowieism in a spirit of self-justification or of revenge or both. I am acquainted with two Baptist ministers who have become Dowieites. The course of one man was as follows: Presbyterian, Baptist, Christian Alliance, Divine Healing, Dowieism, and is now a Baptist again. The fourth instance is a Baptist minister who held a pastorate at P.——. He was of middle age and was looked upon as a man of more than usual strength. . . . To his brethren it looked as tho a feeling of soreness at not finding a congenial pastorate had something to do with his change of affiliations tho it may not have had."

"I have known a number who either are or have been his (Dowie's) followers. With two exceptions I have no reason to doubt their sincerity. None of them have been above the average in culture or intellect. Not one of them has been in the true sense of the words learned in the Scriptures. Nearly all of them have been before their contact with his teachings of the histerico-pious type of religionists. Some of them were tinctured with a pharisaic spirit."

"Have met some of them (Dowieites). Believe them to be sincere, can not but respect them for their sincerity. Believe them people who are usually easily led and carried away by religious fanaticism of any kind. Think them mentally as acute as the ordinary run of people."

"I understand that six or eight of the most spiritual and conscientious members left and went over to Dowie a year or so before we came here. . . . I could not question the sincerity of the followers of Dowie whom I have known, and while they seemed mentally sound on every other subject, religiously they seemed to be blind to everything that did not favor Dowieism."

"My own experience with people who hold such views tenaciously would be that as a rule they are one-sided, and can thus be of little use except in this one matter. . . . Their allegiance to the matter will be short-lived and they will in

turn then become indifferent to the many other great and perhaps greater things of life."

"One was a Dowieite by force of circumstances and ignorance of the churches. She has had unusual spiritual experiences, like visions, etc., but we think she isn't quite right. Acts very queerly sometimes. . . . Have known an old couple who were Dowieites. Splendid people, honest, sincere—not intellectually acute; also their daughter and grandaughter who were educated and intelligent. . . . Also a Doctor of Divinity and wife, who were ardent believers; but a visit to Dowie for healing for the wife cured them of it. It is notable that Dowie's followers all seem to be attracted by the healing, not by any spiritual truth—a selfish consideration mainly."

"I have met many followers of Dowie and believe as a rule they are sincere in their beliefs, but I have met very few who seem to possess a strong character and very few who think, only as Dowie says they must. Whether this is the result of lack of mental acuteness or not I am not prepared to say. A majority, however, impress me with the fact that they are overzealous in trying to be true to Christ and know very little of the word of God, hence were led astray by apparent use of the word."

"The Dowieites I have known are naturally eccentric and opinionated. I can not say they are very greatly lacking in intelligence. Those I happen to know personally keep the Sabbath to the letter and in other respects live by rule. I know of no blemish on their character."

"The followers of Dowie that I have met seem to me to be sincere. They certainly had mental acuteness equal to the average. . . . They are exceedingly dogmatic, but they seem to be at peace. They are ardent workers for the principles they have adopted."

"Their sincerity in my mind is unquestionable except in occasional instances. Yet as to their mental acumen, I have felt that they were rather deficient. They are people gene-

rally controlled by one idea, or have become subservient to one person."

"Have met a few who have been followers of Dowie and have been impressed with their sincerity, but they were glad to free themselves from these influences when once their eyes were opened."

"Most of them honest people; but terribly cranky, if you step on their toes. They have a hobby and ride it to death. Orthodox but uncharitable."

"I have known some of them at least, well. They are mostly or entirely made up of the poorer people and those of slight education and vacillating character. For the most part they are people who are of fair moral character tho some conspicuous lapses have occurred. Many have given up property and associations to follow Dowie. . . . I think most of these people are sincere at least at first. Some have 'apostated.' They are not mentally well balanced in my judgment as evidenced by things I have known of many of them outside of this particular vagary."

"The number of Dowieites that I have met have surely been sincere but with a sincerity due to an apparent ignorance."

Testimony of this sort might be multiplied indefinitely, but from what we have before us and from what our preceding chapters show, we are able to come to some fairly definite conclusions.

(1) Mr. Dowie's people all believe in divine healing in direct answer to prayer apart from any means, usually employed for the alleviation of pain and cure of disease. They are in most cases consistent in adhering to this principle and practice. The large majority have been led to follow him through this belief, having been healed, really or supposedly, themselves, or having been influenced by friends who were healed.

Under this head would of course come that large number of persons who for purely selfish ends, for example, the healing

and help for the body they hoped to receive, have left a church less promising and have sought Mr. Dowie and Zion. An elder in Zion writes me, "I will say in brief that a comparison with the followers of the Lord Jesus Christ would show you, as it would all wise men, at a glance, that the conditions will be the same here in their degree as they were with Jesus in his day and with his earthly followers. Loaves and fishes? Yes! Flight and confusion when he was gone? Yes. These are simple principles of human life. Mixed motives, selfish motives and all sorts, but the grandest following any man ever had followed the Christ. And the principle is the same here. The grandest set of Christians ever gathered on God's earth are here and I have tested them every way." *

(2) These people have come to regard Mr. Dowie as an extraordinary person, as an agent of God's healing of the body; and whatever may be the terminology the use about God doing the healing, Mr. Dowie simply presenting God's teaching, they instinctively feel him to be possessed of extraordinary power in prayer and to be the efficient visible cause of multitudes of recoveries. "God used him" they say. They have come from the other denominations largely perhaps as many as three-fourths of them. †

* This was written while he was in full loyalty to Mr. Dowie.

† Personal letter to me from one of the more intelligent, but nevertheless "docile" followers of Mr. Dowie:

"I believe you err in the words, 'the interpretation Zion commands.' I have no consciousness of any command either in language or by inference, to accept any given interpretation. Indeed great liberty is allowed. Overseer Excell, for instance, is a Sabbath keeper. He will not work on Saturday. He also considers it wrong to eat any meat. Not twenty thousand of our people have been baptized by the baptism Dr. Dowie declares is the sole one. Yet without any command almost everyone in Zion thinks it the part of wisdom to take the Doctor's interpretation without question or hesitation.

You inquire about the people of Zion as I know them. Zion is made up of the fairly educated, moderately circumstanced, middle class. There are of course many who were formerly trash, and many who come from the learned and professional classes. But the numbers of each of these

(3) They are for the most part absolutely sincere and to the extent of their ability loyal to their leader who stands in the place of God and God's will to them. They have in full faith accepted his claims and willingly address him as the "First Apostle." *

(4) There has been considerable lapsing because of unstableness on the part of some of the people, and some desertions because of unwillingness to fully admit all Zion's requirement and teachings; some exclusions because of insubordination, or breach of the rigid Zion discipline. These have not materially affected the faith and devotion of those who remain. Many of the seceders were the most ardent supporters and advocates of the movement and its teaching while in fellowship with Zion.

(5) These people come almost entirely from what might be called the lower bourgeois or middle class, either poor or pos-

extremes are not so large a percentage of the whole membership nearly, as the total number in these classes in the world is to the whole population. It is still true that the common people hear him gladly. The people were formerly of every possible religious type. I believe, however, Methodism and Roman Catholicism have the first rank in having furnished members for Zion.

I do not believe that Dr. Dowie's ministry will result in a general quickening of the Denominations. I look for the reverse. Indeed I look upon Zion as one of the causes of the evident retrogression in the spiritual power of the Denominations. That last sentence does not suit me, now that it is down. I substitute 'occasions' for 'causes.'

I am always ready to reply carefully to such intelligent questions as you put. I thank you for your good opinion of me, saying I am able to express myself intelligently. It is unquestionably and unfortunately a somewhat rare capability.

Praying earnestly God's blessing upon you, and inquiring of you as a minister once inquired of me, 'Why not forsake the old rotting hulk wherein you have sailed so long, and get into the crew of that beautiful war ship, the C. C. A. C. in Zion.'"

* The events which led to widespread desertion occurred after this was written. It was a true statement of the situation at the time, and the desertions illustrate a trait they exhibit, discussed later.

sessed of limited means; on or below the average of intelligence; below the average in general culture; of little or no critical faculty in the scientific use of the term. I say this for reasons that are general: The tone of their letters to me, the composition and contents, inability to analyze their own experiences, their perfect naivete in many instances. In conversation and by observation in Zion City and Zion homes I find this to be true. The letters quoted from pastors as testimony either are neutral on this matter or bear out this view.

In corroboration also comes the testimony of some who have lived in Zion. A lady who spent two years there told me that few indeed of those coming to the city could do more than buy a home, and the majority could not do that. Those coming from a distance, Australia or Europe, or the far west of the United States, as a large company of them did about the time she was leaving, had spent all they possessed in making the journey and were relying upon the work they were to secure in Zion immediately for a livelihood.

(6) They are literalists in Bible interpretation and incapable, tho they had the inclination, of making a balanced, historical exegesis of a Scripture passage; but open to ready conviction through a crude proof text argument, to almost any belief, but especially to the ones lying nearest to their personal interest, that is to divine healing and the like. This even holds good of the officers of Zion who are alien and hostile to all of the modern historical and scientific spirit.

(7) They are very religious—indeed making religion a burden through its exactions—but of righteous purpose and endeavor. They would make religion the chief business of life, almost the exclusive business, and only seem happy when in a meeting where practically the same things are said over and over, if couched in religious phraseology. Their very diversions in Zion City have a religious flavor, and the love of the spectacular which is present in nearly all simple folk is gratified by a rather gorgeous ritual, processions, gowns, and robes. The names of the streets and avenues, the Elijah

Hospice, Shiloh House and a multitude of other things conspire to give all of life a religious surrounding and atmosphere, and this seems to be just the thing for people who regard all the rest of the world under the dominion of the Devil. The better portion of them have readily accepted the teaching on holy living, involving repentance, restitution, forsaking of evil habits and an ordering of the life according to the Bible, or rather Zion's moral code purporting to be drawn from the Bible.

(8) They are of a class easily led, in fact crave a guidance that is real and tangible. They want to feel that God is real to them, but find his will expressed in their leaders and superiors in the church to whom they are taught to give implicit obedience, which is done except in isolated cases of disaffection and insubordination which are summarily dealt with.

A prominent editor says: "They are as inferior physically as mentally. Hardly without exception they are weak-framed, dull-witted creatures of the sort who crave a master as a dog does . . . a band of human misfits that would follow any leader who cared to shout orders to them."

This is largely a true estimate, for they are morbidly given to thinking of their ailments, even when planning and praying to be rid of them. They are not the sort to do independent thinking, and as a matter of fact no book or even tract or anything of note has been published by any of Mr. Dowie's followers in the fifteen years of his more public work. These people are not the kind to take the initiative, nor would Mr. Dowie tolerate any rival theory or belief, altho one of the propositions upon which the organization was formed was "liberty in non-essentials."

Such an organization and discipline as Mr. Dowie has built up and maintained would not, and has not attracted men of independent judgment or native ability. They must be slavishly loyal to their leader as a condition of remaining in Zion.*

* This might seem to need qualification as Mr. Voliva appears to be an

The attacks upon Mr. Dowie by his officers after the revolt was an accomplished fact reveals what sort of men they are. Sunday, April 22, 1906, in Central Zion Tabernacle, Chicago, an Overseer charged Mr. Dowie with embezzling charity funds, citing the case of the money raised in 1902 for the Martinique disaster sufferers which never reached them. That he remained silent until Overseer Voliva had made the revolt assured, incriminates him and shows incidentally that Zion officers have been under the absolute sway of Mr. Dowie.

(9) Partly because the foregoing statements are true with respect to Mr. Dowie's followers, and for further reasons which we will try to show, they are seen to be people who not only aim, however sincerely, to reproduce primitive Christianity, but are people who reveal primitive traits of character.* Mr. Dowie himself is a sample. Testimonies are abundant to show that he possesses a kindliness of disposition at various times, and not infrequent are his humorous sallies, and attempts at being "funny;" but the primitive traits of anger and intense excitement are ever ready to show themselves. His violent outbursts without any apparently sufficient provocation are numerous, and have been witnessed by nearly everyone who has attended one of his services.

We can not feel that all this is simulated either, or done simply for effect, for once we saw him when some children were playing outside the tabernacle in Zion City during service, give angry orders that they be stopped immediately. A few moments later as nothing had been done, he stormed at the Zion guards sitting near the front, angrily reprimanding

exception. If he is an exception, he is apparently a deceiver, as his protestations of loyalty at the time Mr. Dowie was taken sick were loudest of all. Before coming to America from Australia the same devotion and loyalty were subserviently reiterated.

*A primitive person is one who is physically active, highly emotional and with feeble reasoning powers—a child of conjecture and imagination a type which ranges from ideo-motor to ideo-emotional— Cf. Davenport, Primitive Traits in Religious Revivals, p. 13.

them publicly, for not obeying and looking after those children. They, like a well disciplined squad of soldiery, double-quicked to the valiant service of silencing three or four youngsters. Mr. Dowie fairly snorted around for a few moments, and then resumed his harangue upon Secretism. At another time in a public meeting he scolded almost beyond endurance, a frail woman, with a babe that occasionally gave a cry. In a prayer we heard him make, in dealing with the denominations, he fairly lost his temper in telling the Lord the frightful wickedness of the miserable Episcopalians. By a process of auto-suggestion he worked himself into a passion in this prayer until words failed him to express the intense feeling that was upon him. Mr. Dowie reminds one forcibly of the most uncanny character of that large group of extremists of the Great Awakening in New England, "Rev. Mr. Davenport,"* who lacked the brains and balance of Edwards and whose furious bursts of abuse and derision when opposed if ever so mildly, make him a character very difficult of analysis. The passional and emotional often had the upper hand in his soul, and they certainly do in his modern counterpart, the Founder of Zion, and villifier of all who oppose him.

But our present discussion has to do not so much with Mr. Dowie, as with his followers. The very fact that they renounce all drugs and doctors would for many be evidence for classing them as a primitive people. But this point is open for discussion, as many persons clearly abreast of the present age in attainments and culture, renounce the use of drugs and seldom deem it wise to summon a physican. However, as Dr. Buckley says: "It is the fact that faith-healers of this type claim that to obtain healing from God they must refuse the use of the natural means which he has provided, which shows them to be superstitious, and imprints upon their foreheads the name fanatic." †

*Cf. Davenport, Primitive Traits in Religious Revivals, p. 118 ff.

†Pamphlet, Dowie Analyzed and Classified.

There is or seems to be on the part of all believers in this theory of healing, a dense ignorance of human nature and its inherent powers of self-recuperation, which bring multitudes back from the very brink of death. This indicates that they are wholly or in part given to attributing unusual cures of apparently hopeless cases to a miraculous intervention of God, and this was the way primitive superstitious people accounted for anything unusual. "What seems to them mysterious and even miraculous is regarded by those who have made a scientific study of human nature as liable to occur at any time."

Their belief in demon-possession is another evidence of their being primitive. Without discussing the facts of which this is only one interpretation, * we might remark that what is known as demon-possession, or the facts which are thus interpreted are found almost exclusively among primitive peoples. Phenomena of this sort do appear in the midst of civilized nations and communities, but there are special reasons for this in a particular local atmosphere, or environing causes.

Dr. Nevius in "Demon Possession and Allied Themes" takes the very same view as does Mr. Dowie and his followers, that is, "that as yet no theory has been advanced which so well accords with the facts as the simple and unquestioning conclusion so universally held by the Christians of Shantung, viz: that evil spirits do in many instances possess or control the mind and will of human beings." This belief of course is the one which follows a literal interpretation of the New Testament without historical considerations of current belief and temporary thought-form. We maintain therefore that to account for such phenomena by referring them to demon possession, is a mark of that primitive mind, or a primitive survival which finds it easy to believe in witches, voodoes, ghosts and the like. Mr. Dowie's people do so account for all obsessions and even class other phenomena in the same category, vaguely believing that a something called a devil

* See Discussion, Doctrines of Zion.

possesses the man or woman given over to a Godless life or unclean habits. *

The vast majority of Christians it is true do belive in actual demon-possession in Bible times, because of a literal interpretation of the Bible, or rather a reverence for the authority of the Bible, which takes in a belief in the correctness of all the ideas of the writer and the ideas of his age which he shares and reflects, but to their credit be it said, they do not any longer believe it to be a thing of the present, having come to be modern and sufficiently permeated by the scientific spirit and method as to be released from this primitive belief and fear, except perhaps those of nervous or morbid condition, and the sort who are found in Zion. Many Zionites are characterized by a strong imagination of the primitive sort. They fill the gaps between perception or experience, not by logical interpretation, but a crude imagination. † Here is a sample. A woman, the wife of one of Zion's Elders, told me personally that upon one occasion her husband came home from meeting and found her choked up with a sore throat until it was difficult for her to breathe. He turned to God and prayed earnestly for her relief, and at once she felt, as it were, something touching her throat, and that the feeling of tightness and distress passed on down through her body and out at her feet. "Now what was that?" she said, "It was the Holy Spirit that touched me and sent away that distrees and sickness."

This is not an isolated experience, for time and again these people have said to me, "I just felt the sickness and pain leaving me," or similar expressions. In conversation with an elder, he said that he "believed in a God who actually comes down and helps people," meaning by this in his fuller explanation, that God actually places his touch upon people to heal in answer to prayer. They objectify subjective experience in true primitive style. This will account in part for the wonderful tenacity with which they hold to the belief in

* They loosely refer to the tobacco habit as the tobacco demon.

† Cf. Davenport, Op. Cit., p. 14 ff.

divine healing, for whatever they conceive vividly with the imagination, they believe with all the soul. * In spite of Mr. Dowie or any of the healers declaring that it is God and not they who have done the healing, they are positively regarded by the healed as having unusual access to God in prayer, and whatever doctrines they preach are accepted by the healed who are convinced of their recovery through this divine agent. Hence it is that many of Mr. Dowie's followers have taken this view of him—"I could believe he is anything he claims to be, as God works so mightily through him." †

Thus it is that while they give a semblance of a Scripture argument for their faith in him as a Prophet and Apostle, it really rests upon a conviction born of an experience a vivid primitive imagination has made possible, that this man is verily God's Prophet. Against such there is no argument save time's own disillusionment, and it is painful to see how Scripture goes by the board when an unkindness, or a revelation of falseness too great to be ignored, sweeps away this erstwhile faith and simple trust, because the facts are seen to be against it. ‡

* Cf. Davenport, op. cit. p. 16, ff.

† The person who actually said these words never was a resident of Zion City, and is now extremely hostile to Mr. Dowie. She was healed by him of partial insanity, or better, extreme nervous prostration.

‡ Mr. C. J. Barnard once of Oak Park, Chicago, Presbyterian Church, gives the following recital of his experience with Mr. Dowie: "Six years ago my daughter was twelve years old. She was a sweet child and my wife and I were devoted to her. She became afflicted with curvature of the spine. It progressed in spite of physicians until her head was drawn far back and she was in constant agony. We called in many doctors and surgeons, among the latter consulting the most eminent in the country and were told by all that there was no hope for her. If she lived she would be a cripple all her life. Any father and mother can understand our grief when we were told that. We determined to move heaven and earth to have her cured. . . . At last we heard of some one who had been cured by Dr. Dowie. We determined to listen to him. We did so and after long study of the Bible became convinced that it was right and that God was willing to heal all who believed in Jesus. We believed:

Mr. Davenport argues that nervous instability is the chief of a group of primitive characteristics which has as its inevitable accompaniament, impulsiveness, a remarkable imitativeness and suggestibility, and great lack of inhibitive control. He says, "In spite of this extraordinary susceptibility, there is probably less insanity than among civilized peoples. . . . The primitive man is led to action by impulse rather than by motives carefully reflected upon."

If it can be shown that Mr. Dowie's people have in the main acted, or customarily act, by impulse rather than by motives carefully reflected upon, if they show a high degree of imitativeness and suggestibility, they are clearly proved to be primitive in their mental characteristics, and under proper conditions would exhibit the reflex accompaniaments, such as trances, dreams, visions, rapid imitations, involuntary tremblings, violent spasmodic actions and uncontrollable fear.

The trait of imitativeness is seen in almost every letter a member of Zion has written to me. They reproduce Mr. Dowie's "God's Way of Healing" and the stereotyped expressions one hears in their leader's public utterances. In no case has a letter from any one not an officer revealed any originality even of arrangement of argument, or independent attitude toward any idea or belief or Scripture text.

so did our daughter. We went to Dr. Dowie and he laid hands on her and prayed. Instantly her pain departed from her and to this day has not returned. Her back became straight, and she is to-day a healthy, happy and entirely well young woman and the joy of our hearts. Understanding that is it any wonder to you that we follow Dr. Dowie with undying love and obey his wishes even before they are uttered, if we can guess them." (Century 42, 1902, p 941). Deacon Peckham had the same experience only it was Mrs. Peckham who was healed. Deacon Barnard became Mr. Dowie's efficient financial manager, and without knowing the details of the business of Zion City, we feel sure that to him in large part is due the credit of managing affairs so as to keep things going in spite of Mr. Dowie's unwise measures. He found in February, 1905, that matters were being conducted by Mr. Dowie in such a way that he could see nothing but financial ruin awaiting the organization, and he resigned and quietly withdrew.

An interesting and illuminating incident occurred once in our Young People's prayer meeting. Three Zion people were present and by coincidence the topic was "The Great Physician." The statement of Jesus "They that are whole need not a physician; but they that are sick. I came not to call the righteous but sinners to repentance," was read, and in comment upon it we said that here at least Jesus does not disparage the physician, using his ministry to the sick as a figure for the greater work that was His own in ministering to the moral and spiritual life of man. Jesus addressed himself primarily to the inner life, and it was his mission to restore the spirit of man to fellowship with God the Father. When the discussion was opened to all present, a Deacon of Zion, a large good-natured weak-faced man arose and following Mr. Dowie's discussion "Satan the Defiler, Jesus the Healer," which he evidently had outlined in his Bible, said in substance: "Jesus was manifested to destroy the works of the Devil, 1 John 3:8. Now turn to Acts 10:38, 'and healing all that were oppressed of the Devil.' Now turn to Luke 13:16." As he read the passage he inserted purposely the word "God" for "Satan," making it read, "whom God has bound, lo these eighteen years." "Is that right?" he said; but no one even lisped a syllable altho every one was giving strict attention. He was in a different atmosphere from a Zion meeting. There, whether the audience had been large or small, a chorus of "no's" would have responded, and to his further question, "who did bind her then?" "Satan," would have been the instant reply. Again and again do Zion people betray themselves by an imitation of Mr. Dowie's method or his phraseology. One can in a short conversation with one of them class him as a follower of Mr. Dowie without his name being mentioned or any reference to Zion being made.*

* THOSE WHO ATTEMPT TO IMITATE THE GENERAL OVERSEER HINDER ZION.

Some of you are very offensive.
I shall talk plainly,

The smaller meetings of Zion people, for example, cottage meetings, a number of which we have attended, are merely repetitions of Mr. Dowie's ideas and utterances of the larger meetings, threshed over and over until one would think the people would weary to hear them; but to all appearances they come as novelties and elicit the same sort of responses.

In a morning meeting in Elijah Hospice, September 25, 1903, among other things the leader said, "There are many truths revealed to the General Overseer, but we are not ready to receive them—the Elijah question for example. Let us keep our mouths shut until we know. Criticism becomes a loop-hole for the Devil. Rise above criticism. If you do whatever he commands you'll have the blessing." This was

You hinder Zion.

You think that you can ape and imitate the General Overseer, but you can not do it.

That is impossible.

There is only one man like me in the world, and that is myself.

I am thankful to God that you will never have any success in trying to imitate me.

I do not want any one else to bear the burdens I have borne.

I do not want any one else to pass through the afflictions through which I have passed.

I do not want any one else to win the successes I have won at the price I have paid; and yet I am not sorry for any price I have paid for them, or for any path I have had to tread.

You must understand that you can not under any circumstances be the General Overseer.

Imitation may be the sincerest form of flattery, but the General Overseer does not appreciate your imitations of him.

They are very poor imitations.

There are some Elders, indeed some Deacons, as well as others that want to be like the General Overseer in talking.

Do you not know that you irritate, rather than help, because you are affecting something that does not belong to you?

There is only one man, as far as I know, that has my commission, and that is myself.

This warning does not apply to the people in general, because they do not attempt to imitate me.—Leaves of Healing, Vol. 15, No. 16, p. 502.

the general thread of the leader's talk, but not one dared assert the right of private judgment during the open discussion which followed, and taking the leader's suggestion they reiterated the thought of submission.

I can not but interpret the foregoing attitude of these people as indicating an element of fear mingled with imitativeness. It is scarcely explained on the principle of policy. True that may be and doubtless is an explanation in part of the great deference shown the General Overseer's ideas and expressions. The people of the rank and file were certainly afraid that anything but submission to Mr. Dowie would incur the Divine displeasure, and they were really afraid of him. This and the imitativeness make the impulse to gang action very strong and suppress individual initiative in Zion until it has nearly reached the vanishing point.

There are many persons with more or less education in full touch with the modern world-culture, who, under certain circumstances, are for a time reduced to a primitive mental and nervous condition by the application of the influence of a psychological crowd, and those of high suggestibility will manifest the primitive traits in great strength, under high excitement and in such a gathering. Under such conditions the latter class will be governed by their feelings chiefly and their actions will in general be impulsive rather than deliberative, and the former are liable to revert to this primitive type. The individual power of inhibition will be very greatly modified or even swallowed up in the mass movement or feeling and the audience will have become a psychological crowd.

The reflexes which are likely to accompany the bringing of highly suggestible people together in a crowd will depend largely upon the character of the leadership and the emotions that are appealed to. In the old time revival where the terrors of hell were dwelt upon agonizing groans and prostrating fear with convulsions were not infrequent. Visions of glory, "Hallelujahs," and expressions of excessive joy are the accompaniament of the camp-meeting revival of the present

South, whereas the Kentucky Revival of 1800 witnessed tremblings, shrieking, the "jerks" and other reflex phenomena.*

It is clear that Mr. Dowie has sought to suppress and has suppressed much of the excessive emotionalism that would naturally be expected in his larger public meetings, and Zion has never been friendly to those who are in the habit of "seeing things." The expression of feeling in his meetings has been carefully directed toward the quieter voicing of approval or disapproval by "yes," or "no" or "that's so" and the like. Applause is quite frequent; and laughter sometimes vociferous, is heard in Zion meetings. However, reflex phenomena do occur, and it is not unusual that some one has to be quieted in a public meeting. During the last week of February, 1906, when Overseer Voliva was in charge of Zion City, he is reported to have "caused a number of the 'citizens' who have been receiving 'messages' and seeing visions to meet him in his office, and there ridiculed them until he was satisfied that his words had had the desired effect. 'There will be no more of such nonsense,' he said."

That so little is said of dreams and visions is due to the surrounding atmosphere in the churches which has discredited all such 'revelations,' and the opposition and disapproval of the leaders to which reference has been made. For the same reason trances are not frequent, at least are not reported. There are many Zion people tho who attach great significance to premonitions, dreams and presentiments; and who, past questions, would under the same sort of preaching and atmosphere as the earlier revivals had, manifest the same reflexes with greater frequency.

(10) Mr. Dowie's people furnish an excellent illustration of a psycological crowd, in popular parlance, a mob.

It is true that some have never been fully assimilated to the Zion idea and teaching, nor to absolute loyalty to Mr. Dowie, but these only constitute a fringe, as it were, of that large in-

* Cf. Davenport, op. cit. p. 216 ff.

ner mass who have been ganged around the person of the "Apostle," and the ideas and institutions of Zion, and have been molded into a psychological crowd.

A crowd is one of the simplest forms of social organism, being not an aggregate of individuals merely, but a new and distinct body with a life of its own, and traits and attributes peculiar to itself, acting upon emotions belonging strictly to the collective body. "Mobs are of several kinds, as the street mob, political mob, the lynching mob, the religious mob, the reading mob, etc. . . . The street mob is the normal type; it displays in simplest forms the eager emotion, the imperfect comprehension, the irrational action that mark the mob." * Of course the street mob is likely to be short lived, as the core around which it organizes itself is not a permanent thing, but rather fleeting in its nature. The lynch mob likewise, has only a brief existence, but such mobs have been known to maintain their existence for days and even weeks, tho the different component parts were following their usual vocations or engaged in a more or less diligent search for the object of their fury. As long as the controlling purpose or idea has not been changed by the death of their victim, it simply led an intermittent life, ready to be realized in action. The political mob may live, practically through a campaign, or simply till the echoes of a "spell-binder's" voice has died away, and the component parts have dispersed. A religious mob will probably be longer lived, perhaps because of the inherent conservatism of religious ideas, or because of the need for greater time to realize its aims and carry out the plans or purposes of its leaders. Hence its unity will be oftener broken, and the coming and going almost incessant, as its core ideas lose their grip on some of the old or attract new disciples. The inner batch remains sufficiently unified to be a quiescent mob ever ready to respond to the leaders' touch. It has been thus with Zion. Mr. Sedg-

* Article, "Mob Spirit in Literature"—Mr. Sedgwick, Atlantic Monthly, July, 1905.

wick * indicates what traits seem to him to be essential to constitute a mob. We reproduce his thought. (a) Numbers are essential. "There must be a great congregation, so that individuals may act and react upon one another. The greater the sum of these interactions, the more coherent, the more sensitive, the more compact, the more mobile the body becomes. Where the number of persons is very great the new organism wholly dominates the individual members; when the number is small, the mob is of low vitality, torpid, flaccid, and exercises only a shadowy control over its members who retain practically all their independence as individuals."

(b) The composition of a mob is immaterial. It may be composed of all classes and conditions, all businesses and callings, diverse in training, education and sex. "They may be mild mannered or harsh, equable or capricious, sour or jovial; once united in a mob they strip themselves of those traits and acquire instincts and inhibitions, sensibility to stimuli, and tendencies to action to which as individuals they were strangers."

(c) There must be mutual relations and common interests a point of contact each with the others. The necessary condition of meeting upon a common plane is not physical but psychical. Physical contact is an aid in the case of a street mob to give psychical contact, but this may be communicated at a distance, by any means capable of conveying emotions while they are still warm. Literature is servicable to this end.

(d) The chemical union, the crystallization of the mob, depends on two things, a proper condition of receptivity, and a power of suggestion mutually acting on each other. It is akin to the process of hypnotism. "The miraculous cures at Lourdes, Ste. Anne de Beaupre are analogous: the patient is thoroughly receptive, he is specially conscious of the sense of numbers, that he is not an isolated cripple come to be cured, but a constituent part of a miraculous circuit of

* Article cited.

true believers, sensible to the thrills of life from some great and mysterious source. He is physically alone but psychically one of many and reacts to the sense of numbers."

(e) Rudimentary intellectual life, with no reasoning or critical faculty. Perhaps to say a primitive condition of mental and emotional life is most manifest in mobs, would be a more comprehensive statement. "Reflex action answers to peripheral stimulus, there is no pondering, no consideration, no choice of acts." There are many minor traits such as tendency to exaggeration, to excesses, to destruction of existing institutions and customs; intolerance, dictatorialness, and considerable conservatism at times, manifested by crowds. But all of these would probably come under the designation, primitive.

With this outline analysis of mobs in mind we make our interpretation of the entire movement known as the C. C. A. C. in Zion.

Most of the characteristics exhibited by a mob are latent in all human beings, and it is a comparatively small minority with sufficiently strong inhibitory powers to be incapable of ever being one of the component parts of a mob.

The Baptist denomination, for example, is not a psychological mob, but it could be transformed into one, at least a large majority of its people could, on any issue of enough importance to awaken the gang spirit of defense or aggression. True the disintegrating influences on denominational compactness of the modern spirit of unity and interdenominational co-operation and fellowship, would make an occasion less likely and a fusion more difficult.

The Abolitionist Party, altho numbering in its ranks many highly educated, noble men, had all the marks of a psychological mob in the broadest sense of the terms, and whenever a section of the party came together in a convention or gathering of any sort it was capable of all the excesses and extremes of emotional outburst and frenzied action of a psychological mob.

The inherent capacity is in all men practically. A given body of ideas, especially in their newness, real or apparent, however disseminated, constitute a rallying point or basis of mob movement and action. When in actual proximity men of these ideas and passions can be molded by a strong leader almost to his will, by a skillful use of images, words and formulas, appealing to their common interests, desires and tendencies.

From our chapters on Point of Contact, Propaganda, Divine Healing, and Doctrines of Zion: indeed from all that has gone before, we see the remote causes and proper conditions for making Mr. Dowie's people capable of being molded into a psychological mob or crowd by such a man as he, or any other leader for that matter, who would use these ideas and methods. These people, naturally possessing the primitive traits necessary to the formation of a crowd, possessed also the attitude toward God, and the Bible, which made fertile ground where the peculiar ideas of Zion could germinate as if by spontaneity and divine implanting. And it is always the points of peculiarity which find emphasis in a group, and which the leader puts forward as a rallying center and impulse toward social action. *

Mr. Dowie's people are a crowd in the wider sense of being ganged permanently by certain ideas and a strong leader. They become when massed in one large meeting, the intenser form of crowd and are easily swayed in the direction of their controlling ideas and emotions such as, for example, "it is God's will," "it is right," "the Kingdom of God demands it," or any form of religious appeal which brings immediate action without time for reflection or criticism. LeBon says, "The outburst and putting in practice of certain ideas among crowds presents at times a startling suddenness. This is only a superficial effect, behind which must be sought a preliminary and preparatory action of long duration. The imme-

* Cf. Article on Conformity and Heresy, by George H. Vincent, Methodist Review, January and February, 1906.

diate factors are those which coming on the top of this long preparatory working in whose absence they would remain without effect, serve as the source of active persuasion on crowds: that is, they are the factors which cause the idea to take shape and set it loose with all its consequences."

It might seem, and would doubtless be argued by the new regime in Zion, that all this is not to the point as the people are now completely free from the domination of Mr. Dowie and have abandoned many of his notions. But the transfer of loyalty is just what best illustrates the foregoing quotation from LeBon, and incidentally furnishes illustration for other features of crowd action.

It is conceded that Mr. Dowie's tyranny and mismanagement had caused dissatisfaction on the part of individuals here and there for the past few years, but at no time up to his departure from Zion City in December, 1905, would it have been possible for any dissenting voice to be tolerated in the large assembly of Zion people, even tho a clear case of oppression could be made out against the head of Zion. Not only would the absolutism of Mr. Dowie make that impossible, but the sanction of the officers now in revolt, would have been unanimous for any kind of tyrannous suppression of individual rights. Without a hearing or a chance for protest, the rigid discipline would be enforced with the "amen" of every one of those who now charge Mr. Dowie with usurpation and wrong doing. But the people fail to realize this. Their critical faculty has slept through the entire revolt and the only expression of dissatisfaction has been at the suggestion of the leaders who have used the emotions of the people to break Mr. Dowie's hold.

Moreover, the people themselves saw, time after time, what they now interpret as tyranny, and gave no dissenting voice: but rather with a chorus of approvals, sanctioned Mr. Dowie's every step, and made possible the very wrong doing that they now condemn. It will not suffice to say that they feared to do otherwise, for on the part of those who really

felt otherwise than as they expressed themselves, there is moral blameworthiness and guilt; and if they gave assent uncritically, becoming a part of a crowd of oppressors, my point is made without further ado.

But let us go further. This dissatisfaction with Mr. Dowie's mismanagement was growing among the people, fanned by the testimony of those who had been his victims of oppression, or who, because of failure to give full assent to his doings, were summarily dealt with, (and these are the pople who really deserve the credit for the revolt, not the officers) and it had reached almost to the exploding point, simply needing a voicer to let it loose with all its power as a special expression, not of individual feeling and conviction based upon reflection and judgment, but of crowd emotion and gang action. Circumstances provided a leader, as they did also the opportune time, for this supreme expression of crowd feeling which would dethrone from the place of absolute authority and power, the man who had gathered them and led them step by step uncritically as a crowd, into actions and beliefs which would be renounced with the renunciation of his supreme leadership.

April first, in the early morning meeting, after the transfer had been made the preceding day, of all the Zion properties, hints of extravagance and mismanagement were made, and by indirection the condition of receptivity on the part of the people for the idea of complete revolt, was primed. We have said that it had been prepared by the growing dissatisfaction. It was now about ripe for the clever touch of a crowd leader. The morning meeting created a buzzing and a stir, and an attitude of expectancy. Everybody who could do so attended the afternoon meeting. Mr. Voliva read in a monotone, without inflection sufficient to indicate his own feeling, the eight hundred and three word telegram which he had received from Mr. Dowie directing the removal of Alexander Granger from all his offices, and commanding many things contrary to the plans and policy already entered upon by Mr. Voliva.

All was quiet and suspense. Then followed a signal act of revolt against Mr. Dowie's authority in the reinstatement of Mr. Speicher who had been removed by Mr. Dowie, to his office and standing in the church. The prolonged applause of the people of whom a large majority were ready to renounce allegiance to the "First Apostle," was as hearty and emotional as the applause they had given, over and over again, to their former chief.

Mr. Voliva had struck the proper psychological moment, and not by facts which would elighten the understanding, but by an act of direct revolt, and then by innuendoes and intimations as to the immorality of the absent "apostle," the new leader broke the hold of the old. That which had been slumbering and waiting to find expression had burst forth into action, and the crowd had changed its loyalty in a few moments, from an old to a new leader.

Three weeks later, the people were again stampeded into renouncing their Restoration Vow which had bound them to Mr. Dowie. In Chicago at the Central Zion Tabernacle Overseer Piper declared this vow similar to the Mormon vow and thought it treasonable to the United States. Those who subscribed to it he said, did not realize what they were doing. (doesn't this look like crowd action?) but followed Dowie blindly in this as in everything else. "How many of you Restorationists are willing to stand up now before God and repudiate this infamous vow?" About five hundred sprang to their feet with cries of, "We repudiate it. Before God we repudiate it." While this was going on in Chicago, Overseer Voliva was giving a similar talk to 5,000 people in Zion City, breaking the hold of Mr. Dowie, and tightening the hold of the new regime upon the people, by appeals to their passions. Now what made the vow, which all had taken uncritically at the suggestion or command of Mr. Dowie, unrighteous on April 22, that had been righteous under Mr. Dowie's regime? Simply the suggestion of Mr. Voliva or of Mr Piper that it was so. Where slept the good judgment

and moral insight of the individual Restorationist when Mr. Dowie got him to take the vow? Where but in the bosom of an unreflective crowd!

We attended one of the large midweek meetings in Zion City held in the Tabernacle, April 24, and had opportunity to witness the expressions of feeling on the part of the Zion people at what might be termed the point of recovery. Up to this time the talk and actions of the leaders had been destructive, with a view to confirming the revolt. But a crowd, no more than an individual, will not thrive long upon negations. Two dominant words were sounded in the open testimony meeting in which a large number took part, and a tone of hopefulness pervaded the entire session. These two words were, bondage and freedom. The old regime and Mr. Dowie were represented by bondage; the new by freedom. These words early in the revolt were put forth by the leaders as full of suggestion and import. They have been words to conjure with, and the Zion people have persuaded themselves, or been persuaded, that they represent the facts. But on this same occasion Mr. Voliva said: "We want to get such an atmosphere here in Zion City that a person must do right or get out." Hearty "amens" from the people showed them to be still under the delusion that absolutism means freedom, for Mr. Dowie has said the same thing many times. "Right" means now with them what it has ever meant: to do as those in authority command, — and it matters little whether the absolutism be of an individual or a Cabinet. Just how the people of Zion can persuade themselves that the instruments of Mr. Dowie's tyranny, the revolting officers, will suddenly become men of kindly and just disposition, and meet out impartial justice to the people under their authority, is impossible to explain, except upon the hypothesis we have adopted.

To summarize. Mr. Dowie and his divine healing ideas and restoration notions, has been the potent magnet that has swept over the churches, especially of Chicago and the middle west, and by his aggressive propaganda he has drawn the

Zion people to him. Le Bon says: * "In point of fact, all the world's masters, all the founders of religions or empires, the apostles of all beliefs, eminent statesmen, and in a more modest sphere, the mere chiefs of small groups of men, have always been unconscious psychologists, possessed of an instinctive and often very sure knowledge of the character of crowds, and it is their accurate knowledge of this character that has enabled them to so easily establish the mastery."

I am inclined to think it has been Mr. Dowie's daring and the nature of his teaching that has been his chief strength, as he has made many blunders that most leaders would avoid. Yet as a promoter and master of the crasser forms of appeal, he is not often equalled. The great congregation into which his people have loved to come, because he has sought to make it attractive, has been the place for fostering and fanning to a flame, the loyalty and devotion of the people, and intensifying the gang spirit. Before this greater gathering, he has been the one supreme, outstanding figure. Dissenting voices have never been allowed. Mr. Dowie has been too practical for that. Deliberation has never been friendly to his plans. Action—immediate response—has been the key to his control. He has made much of the air of mystery and forth coming revelations of great things to be done, and in a time of langour has appealed to the spirit which takes pride in a mild sort of martyrdom, a spirit prevalent in every religious struggle group.

Curious outsiders (save in places where Zion people have been in a hopeless minority as in the New York visitation), have kept silence and witnessed the unanimity of respones as he has had his people "vote" on this or that proposition, not daring to raise a contrary voice. I have heard them assent (officers not excepted) to statements in full chorus of responses, which a moment's reflection would discover to be false, or at least gross exaggerations. This statement of mine is confirmed by the fact that now their leaders are pick-

* Op. Cit., p. 20.

ing out some of these statements and showing them to have been false.

So strong has been the hold of Mr. Dowie upon many of his people that the new leaders were loth to have any considerable number of them meet him upon his expected re-entry into Zion City April 10.

If ever a struggle group has shown itself possessed of the proper conditions of receptivity for almost any forward movement, or change along the line of tendencies, it has been Zion. The element of social contagion has been exhibited at the organization, the apostolic annunciation, the New York visitation, and the revolt, and in a multitude of minor cases.

The pity is that these people of high morals, for the most part, of deep sincerity, and capable of noble enthusiasms and loyalties, have not been led by those who were determined to deal honestly with them, and who would scorn to exaggerate and deceive, but calmly reason and persuade. But had this been the case we probably never would have had a C. C. A. C. in Zion, as logical reasoning and persuasion seldom creates prophets and apostles until some years after their death, nor does it feed the emotional needs of a people in a religious struggle group.

CHAPTER X.

CONCLUSION.

The number of abnormal persons and movements that claim the attention of students of religious phenomena is increased with each generation. They have the same or similar characteristics, and differ chiefly according to the times in which they appear. Their unusualness need not be interpreted as supernatural, altho the abnormal and morbid was customarily interpreted in this way by the ancients, and many moderns, at least in point of time, are also inclined to regard the unusual as supernatural.

Scientific examination shows that such persons and movements are to be accounted for upon the theory of natural causes.

Mr. Dowie is in many ways a strange personality to say the least, and to be explained as to his ideas and achievements as a "sport" of the religious world.

"Leaving positively insane persons out of account the people who run into the exaggerated development of one idea, or are affected with a passionate wry-mindedness of one sort or another, or go askew in eccentric impulses of feeling, and cause or occasion a deal of suffering and annoyance, commonly do more harm than good in the world. It falls on others of a more wholesome and temperate wholeness of nature to make special atonement for them — to suffer for their self-indulgences, to thwart their follies, to counteract their extravagances, to smooth their difficulties, to rectify the disorders which they produce in the social body. They, meanwhile absorbed in their narrow selfishness of their one-sided or wry-minded natures, care not sincerely for any aim except so far as it serves to gratify the modes of egoistic righteousness

in which their intense and special self-love masquerades. Nevertheless by the very intensity of their self-confidence, by their constitutional insensibility to other interests, by their fanatical zeal and singleness of purpose, they sometimes get credit for their pretentions and attract followers who look up to them as semi-inspired.

The narrow intensity of faith has two ensuing effects, the one upon the individual himself, the other upon others. First. Intoxicated with the joy of his special enthusiasm, he is like a delirious or a drunken man who rejoices in everything he does as its own justification, needing neither explanation nor excuse: accordingly he has no distrust of himself, no desire for sounder assurance, no compunction for his disregard of the interests and opinions of others, even those who have most claim upon his consideration—no feeling but one of exultant self-satisfaction with what he thinks and does." (This description of the resulting character and conduct of one under a supreme delusion fits Mr. Dowie as perfectly as if it had been written concerning him. It was as a matter of fact written before Mr. Dowie began his career of self-delusion and deluding others. That he has been regardless of any other than his own opinion or interest his own people now bear abundant witness. The pity is that he was surrounded by men who had no desire or certainly no ability to curb his exceedingly selfish and unreasonable usurpations of power and his oppression of those of his humbler followers who dared to refuse to take him at his own estimate).

"Second. The intensity of belief with which he holds to a novel and seemingly forlorn opinion, his ardent devotion to it, and its final triumph in spite of opposition and against all apparent reason, when it does succeed—these are so surprising to others, who easily perceive his limitations, that the success seems more than natural, not to be accounted for except by supernatural help.

Thus it has been that religious impostors have arisen and flourished, not consciously insincere at first, perhaps, they

have deceived themselves, then imposed upon others, and in the end, by the reflex effect upon themselves of the admiration and reverence of which they are the objects, have become more or less conscious impostors, affecting the sanctity which their disciples ascribe to them. Wanting in intellectual wholeness and sincerity, by reason of a natural flaw of mental structure, it is inevitable that they become morally insincere. They delude others for their own gain or glory, and to delude others is a sure way to become by a stealthy process of self-collusion, self-deluded. It is a signal unreason to challenge reverence and authority for a person of this sort, tacitly or expressly, because of his burning zeal and sincerity, since he may be as little capable of correct observation, as incapable of self-observation, and as deeply sunk in self, as if he were actually insane. To christen a vice zeal is not to transform it into a virtue. His nature is not well tempered, it is intemperate, and on the way therefore, to becoming distempered, and in any case the quality of its sincerity is very poor, for the sincerest person, albeit the insincerest to nature all around is the lunatic." *

We have shown that Mr. Dowie falls in the category of just such persons, and the greatness of his pretensions and the long continued success that he had in holding his people together and in building up his organization for ten years, does not invalidate in the least this estimate of his character.

His people too have been attracted for the most part because they were predisposed to follow and laud just such a person. His beliefs, and interpretations of the religious life, found them so readily, and took hold of them so completely, because they were his mental kinsfolk. His development toward delusion and deceit, and his assumption of the role of a conscious or unconscious impostor, was caused by his own insatiable self-esteem, it is true. But not less powerful has been the impulse and suggestion furnished by an over-

* H. M. Maudsley, "Natural Causes and Supernatural Seemings," p. 171.

credulous following. If he was under the delusion that he had been sent of God as Elijah, his people had to pass under the same delusion to remain his followers, or to falsify about the matter; for time and again he exacted the declaration from his people that they did so believe. Every signer of the Vow of a Restorationist was under this delusion, or some-red coercion of will, amounting approximately to dishonesty.

The follies and wrongs of Mr. Dowie were not caused by him alone. He has himself and his people to blame, and while the following may not as a whole be criminally and legally responsible for his character and doings, they are psychologically responsible in a large measure.

It is also true that the healings of Mr. Dowie require no element of the miraculous to explain them. The atmosphere that a man of such hypnotic influence and power as to be able to hold a large following deceived for years, would create, and the bringing together of so many of the same mental attitude, would make healings by suggestion not only probable, but well nigh inevitable. Not that it can be shown that none of the persons healed in connection with this movement were not truly helped back to health by the infinite spirit of power and wholeness that furnishes all life and being, for any sort of healing presupposes a power past explanation and valuation in any complete sense. But what is meant by natural as used in science generally, is sufficient to account for all these cures.

What will become of the movement inaugurated and so long controlled absolutely by Mr. Dowie? The answer lies outside our province. Yet it has great interest.

Since we can not foresee what elements of strength and weakness will be mixed in the men who shall assume leadership, we must await the developments of time. Nor can any one predict the next move that a psychological crowd will make upon the introduction of some disintegrating influence or an influence that will deflect the current of its group life. The feeling that the people of Zion have under the new regime

that they are free, is another delusion fondly indulged and fostered by their new leaders. It may be that a sufficient number will, by enforced reflection, come to see the true state in which they are placed, and forsake leaders who are scarcely more worthy of trust and confidence than Mr. Dowie.

In any case the movement will pass out of its tense state and its uncritical devotion to certain opinions and doctrines and if it has inherent energy enough to persist, will develop a tradition, a doctrine and a cult of its own, and be influenced by the currents of modern life in some measure, but continue as a modified form of Dowieism.

CPSIA information can be obtained
at www.ICGtesting.com
Printed in the USA
LVHW04s1208300718
585354LV00001B/38/P

WWW.KESSINGER.NET

Cover design: GBRCreations.co